

THE HERALD OF THE GOLDEN AGE

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in Tottenham Court Road, the other day and sampled
the savoury suggestions of a charming restaurant on
the first floor of a light room decorated with birds
and plants. I found a company of vegetarians and
fruitarians, and a select few who were sustaining
exhausted nature entirely on nuts.

Hesitating to plunge at once into the fare of our first
parents, I made my first essay on something that had
been described as a "savoury pie." Thinking that it was
I took my fare fired instead of fresh. I had a savoury
pie, which, so far as I was able to judge, consisted of
beans of various kinds covered with a crust, and served
with braised artichokes. The savoury pie was excell-
ently cooked, hot, and appetising.

When I had finished I gazed around with admiration
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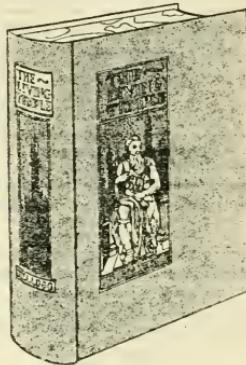
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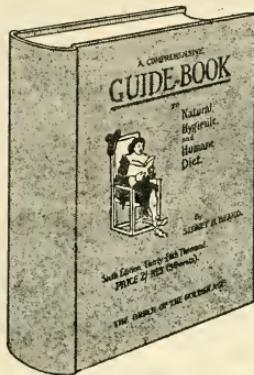
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Vol. XIV.—No. 7. [Entered at
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JULY, 1911.

Published Quarterly.

THREEPENCE.

The Great Peace.

The vision of Perpetual Peace has, through all the historic centuries, awoken the aspiration of men and women whose evolution is well advanced, but the extent and completeness of the conception has been in accordance with the mental capacity and spiritual development of each aspirant.



accustomed to regard warfare between nations as a periodical event that must be expected with almost the same certainty as the appearance of comets or eclipses of the moon, hardly enables him to foresee more than the establishment of an International Tribunal of Justice, to which all national disputes will be submitted, instead of being 'settled' in barbaric fashion by means of wholesale homicide.

The great Ideal, to this extent, seems now to be within measurable distance of fulfilment, for with every year that passes there is a vast increase of the already large multitude who regard international War as an irrational or even criminal method of adjusting such differences; while the sentiment is ever becoming more prevalent that those who cause, encourage, or give the signal for such systematic slaughter are enemies of Humanity. If the people of America, Great Britain, and France form a League of Peace between themselves, as now seems probable in the immediate future, the advantages of such a compact will become so apparent to other nations that they will also want to secure them by forming similar confederacies. Thus the attitude of the less pacific races, who refuse to accept arbitration in place of the sword, will become more and more unreasonable and untenable.

Public opinion is the coming dictator of national policy, and it grows more and more pacific as enlightenment pours in from the higher spheres. The rapidly growing power of democracy, and the realization on the part of the millions who live by manual labour that they are always the greatest losers by War—furnishing the 'food for powder,' and, in a double sense, most of the 'sinews'; and reaping but a despicable fraction of the 'glory' and emolument—is causing the political influence of the International Labour Federations to be a very powerful factor in modern statesmanship.

It is now rumoured that a general strike is threatened if War should be declared between either of the foremost nations—thus paralysing the military executive of both countries concerned. And, if it is clearly made known that this wise determination of the official representatives of Labour will be carried out effectively, such a declaration will virtually remove the dictatorial power concerning War or Peace from the hands of militant wire-pullers into those of the more pacific industrial classes.

Those who can discern the signs of the times and who are aware of the great inflow of spiritual illumination and sentiment that is now taking place, know full well that Peace, among the foremost nations of the Earth, will soon be realized as an actual and permanent fact. Thus the 'Dream' of bygone years is becoming 'practical politics,' and is nearing fulfilment. And all may strive to hasten this consummation, by deprecating War, and upholding the principle that Right and Justice must be exalted above brute force.

But our conception of the Great Peace should not be limited to the international affairs of Mankind. There are other beings on this planet to be considered, who suffer more incessantly from Man's sanguinary and predatory tendencies, even than our own race. These must be ultimately included in the great scheme for promoting 'Peace on Earth,' for there is both a psychic and physical kinship existing between ourselves and the sub-human race of animals that we cannot deny—a solidarity, notwithstanding the fact that our mental limitation has hitherto prevented its general

recognition. Few persons could read, without prejudice, such a book as Prof. Howard Moore's 'Universal Kinship' without being compelled to realize this truth.

Man cannot continue to shed blood needlessly while claiming ethical and spiritual pre-eminence. No truly enlightened and spiritual mind would entertain such an idea—it is obviously preposterous and self-contradictory. Those who foresee and aspire to the 'Great Peace,' must at least be harmless and humane, unless stern necessity compels them to defend their lives or interests against a less highly evolved and predatory foe.

Most of our Oriental brethren who have considered this great subject more thoughtfully than ourselves—being less mentally perverted and brutalised by carnal food—have already included the sub-humans in their pacific and beatific Vision; and they, much to their own benefit, endeavour to act accordingly. They wonder at our hardness of heart; at the dearth of pity in our midst; at the callous indifference with which we people of the Western world systematically slay and even torture the weaker creatures who have been placed within our power; at the soul blindness which permits us to carnalise ourselves and our children, and to cloud our psychic vision by eating blood-stained food. And they are ardently desirous that we should embrace their wider view of universal kinship, so that East and West may join hands in hastening the advent of that coming Humane Era when wanton slaughter and all cruelty will be abolished in every enlightened country.

It is significant that this more comprehensive vision of the 'Great Peace' on the part of the Eastern races of mankind, should have enabled them to conceive and aspire after a still more sublime Ideal—even that 'Peace of God which passeth all understanding.' This purely spiritual conception of a pacific state of unselfish and loving beneficence—the 'Nirvana' of the philosophic Buddhist, and the 'Heavenly Kingdom' of the Christian who has sufficient psychic discernment to apprehend the real meaning of his much misrepresented and mistaught religion—is the ultimate aim of millions of aspirants in Oriental countries, whose thought and sentiment have been uncontaminated by sanguinary diet. They make its attainment the chief object of their lives, welcoming self-denial, renunciation, privation and solitude as means to this great end, but ever realizing that Service, patiently rendered to any who may need their aid, and especially to mankind as a whole, is the only Way to that sphere where Peace eternally reigns.

There is an ancient proverb to the effect that "Light cometh from the East;" and during the past few decades much illumination has been coming to our hemisphere from the teaching of philosophic 'seekers after God,' who speak from the lands of the rising sun. The Theosophic Movement has accomplished a great work by directing the attention of Western thinkers to the sayings

and writings of such, and, in consequence, our popular thought is being leavened with broader and more profound religious ideas, and with gentler sentiment.

Instinctively, all spiritually advanced souls yearn for this higher sphere or condition. Even in our most elementary religious hymns we sing of a 'better land' towards which we hope we are journeying, and where joy and peace abound. But there are multitudes around us who are simple enough to believe that 'golden streets' and 'pearly gates' spell perennial happiness, and that although the better land is 'far, far away,' they have only to shuffle off the mortal coil in order to find themselves immediately in the midst of its harmony and bliss. We all need to realize that we cannot enter the land of the 'Great Peace' until the spirit of that sphere enters into our being and becomes our own. Only those who are peaceful and benevolent can share the blessedness and rest of that quiet dwelling place where none hurt or destroy either by thought or deed, and where Love prevails. The 'wedding garment' is needful for admittance to the celestial feast, and each of us has to gain our own passport by patient endeavour and self-culture of the higher sort.

To reach the sphere where Harmony constitutes the psychic atmosphere, we must get into harmonious relations with the laws of our being, and we must learn how to send forth harmonious and beneficial vibrations to those around us at all times. From such a spirit and condition as this, war, hostility and malevolence are as far asunder as the planetary poles; and it would be easier to blend fire and water than to admit discordant, aggressive and predatory beings to God's eternal Heaven unless they become transformed.

Such considerations as these may well induce us to ponder over the words "Blessed are the peacemakers, for theirs is the Kingdom," and also lead us to join the ranks of those who are seeking in this way to further the accomplishment of the Divine Purpose upon Earth. The militant and ruthless types of mankind may be in the ascendancy for a season, but in the days to come Spirit will triumph over Matter, and Love will overcome Brutality. The 'blood and iron' policy will not commend itself to the Coming Race, for they will be wise enough to realize that Eternal Justice reigns throughout the universe, and that no one can inflict injury upon any other sentient being without incurring the Nemesis of Karmic Law—expiation being exacted in this life or some other, until all learn the blessedness of the gentle and pacific life.

We may all hasten our entrance into the kingdom of the Great Peace by resolving to cultivate the spirit of that sphere, to speak the universal language of Kindness that is so readily understood both by human and sub-human souls, to refrain from enmity and exploitation, and to manifest sympathy with every living creature.

Thus may we promote peaceful conditions everywhere, and qualify ourselves for that higher realm that awaits us.

Sidney H. Beard.

The Cultivation of Physical Fitness.

By EUSTACE MILES, M.A.

(Amateur Tennis Champion 1899 to 1903, and 1905, 1906, 1909 and 1910, Editor of *Healthward Ho!**)

From an Address delivered to *The Order of the Golden Age*,
June 7th, 1911.

In endeavouring to apprehend certain laws in regard to the attainment of physical fitness, it would be well for us to consider the A B C of the religion of Health.

The first law in every religion is the law of Abstinence as revealed in the Ten Commandments—‘Thou shalt not’—and later on we are given the positive commandments. First of all, let us deal with the thought world, where we realize that to send out thoughts against other persons, other things, and even against ourselves, is injurious to our health and welfare. There is an old Hindu legend that conveys the idea that when one sends out a thought against another, whether it hits the other person or not, it is bound to come back to the person who sent it out. Therefore one should abstain from thoughts against others.

One should also abstain from thoughts of worry and fear. Worry is one of the very few things that we can lay down a law against, as it is absolutely poisonous. Some day we shall be able to register it in chemical terms in the same way as we write water down as H_2O . Unlike other poisons it does not stimulate but is a depressing, paralysing and breaking-up poison. It is a sheer waste of energy to be disappointed or to rebel against one's circumstances, and life would become much more bearable if only people would take things philosophically, as a matter of course. Some people speak as if Providence were always, in some ingenious way, trying to injure them or to load them with the just reward of other people, instead of recognizing that we are largely responsible for our own conditions.

Abstinence in the physical world, is largely a matter of individual requirements and necessities. It depends partly on the physical needs and partly on the moral attainment. To mention a personal characteristic, I may say that up to the age of 27 I had a fearful repulsion to beef tea and all meat extracts. Generally speaking, one is on safe ground in abstaining from anything that one's instinct rebels against. On the other hand, the craving for anything is no proof of its desirability, and this is where the majority of people make mistakes. The instinct of avoidance is almost a sacred law with children and should be respected by parents.

You cannot trust your instincts within the first few days of trial, as the experiments in fasting have proved over and over again. The lassitude and faintness felt during the first days disappeared

with the progress of the fast. Many persons find that the ‘no breakfast’ plan is suited to their needs, but a great deal of harm has been done by its staunchest advocates insisting that it is good for everyone.

A plan that is to be recommended is that of keeping a list of foods that should not be taken under any circumstances, and another list of foods that, though unsuitable, may be taken in small amounts for the sake of sociability. It is also wise to make one's dietary as broad as possible so as not to appear too conspicuous. So much for the Law of Abstinence.

Now let us take the second letter ‘B,’ which refers to Breathing. This subject is not understood in the West. It is very instructive to take the words that refer to Spirit in many languages and trace them back to their physical origin. When we want to express spirit we have no words in most languages except words connected with ‘air’ and ‘breathing’ (pneuma, etc.); and that is one reason why breathing has formed such an important part in all Eastern religions. No Hindu who is true to his religion would think of praying before he had his breathing in order and under control. It is part of the physical foundation of his religion, and he knows that behind it, and in it, there is something spiritual.

Those who have mastered the art of deep and full breathing are thereby enabled to master their emotions—they can overcome pain, and secure control of the mind and of the circulation of the blood. The control of the breathing prevents one from becoming hurried and flurried, and one acts leisurely, although not lazily. Breathing can be adapted to various needs, for instance, in producing warmth or the opposite effect; or one can breathe in order to become more sensitive—in fact the all round value of deep and full breathing cannot be over-estimated. Of all physical practices, this is the first and foremost, and one that can be regulated without being in the least conspicuous; if you have learnt how to breathe deeply and fully, people may not suspect it—they only notice that you are calm, poised, and good-tempered.

The third letter represents Cleanliness, a subject which, although of such vital importance, receives but scanty attention in orthodox text books on Physiology. In the early days of the Jewish religion its adherents regarded as symbolic the practice of washing before religious services. Thus the cleansing without was helpful to the process of cleansing within. Although water is a valuable cleansing agent, the juices of fruits, salads, well cooked vegetables, and cereal drinks are much more efficacious on account of their neutralising properties. The last mentioned are within the reach of all and are most economical, barley water being a preparation of the utmost value in hot weather.

I believe that in the pursuit of physical health it matters very little where one begins, but I must protest against the one-sided cranks who say there is only one way to health. The main thing is to have

the desire for health. Having read Mrs. Eddy's book three times I am more and more of the opinion that Christian Science, as taught by her, and "conscious" and scientific Food-reform are incompatible. When you say that Matter does not matter, it is absurd to say that certain foods are right and other foods are wrong; yet she is so inconsistent as to condemn the use of alcohol and tobacco. But she says nothing about flesh-food, though a large number of Christian Scientists tend towards food-reform. Mental Scientists of all 'schools of thought' show a tendency in the same direction, which goes to prove their instinctive belief in Matter, and in the operation of physical law, in spite of their assertions to the contrary.

The English public, as a rule are slow to take up any reform. They are shy and do not like doing anything unusual, whether it is wise or otherwise. The typical Englishman would rather do the wrong thing with the masses, than do the right thing alone.

Let D stand for Dietetics in this table of rules. This subject should be studied by everyone who desires Health—and it need not be an elaborate study after all. Many people bring the Cause of Food Reform into disrepute because they are such miserable specimens. Such usually take the question up from humane or ethical motives, which are the highest; but they ignore science altogether. The humane motive certainly gives courage and enables the beginner to persevere, but unless a little study is given to the subject at the outset failure is likely to follow. It is the duty of the Food Reformer to look as well as he can, in justice to the Cause which he recommends.

Lastly, the letter E may well stand for Exercise. This is a subject about which there is a great amount of misunderstanding, chiefly because people advocate it for the purpose of making money, but also, because those in need of it take it merely to ward off disease. To take Exercise only as an antiote for mistakes made in diet is altogether wrong: Exercise should be regarded as a valuable means of increasing positive vitality and fitness, and enhancing a person's value in the world. It may also be regarded as a means of remedying and preventing the tendencies of civilization. We are inclined to sit too much in these present days, and therefore one of the best exercises for most people is stretching. After you have fed a dog and given him all the things he does not really want, you will notice that his first action is that of stretching. Those forms of exercise that only lead to muscle building, to the development of large biceps and to create ability for lifting heavy weights, etc., are of very little use, for in many instances they tend to waste more energy than they promote.

The foregoing remarks may suggest ways and means to those who are searching for Health and endeavouring to gain that poise, fitness and balance which are so lacking in the life of to-day.

Gleanings.

Cultivate the habit of overlooking little mistakes in others and your happiness will increase.

Men talk about the indignity of doing work that is beneath them, but the only indignity that they should care for is the indignity of doing nothing.

Our greatest glory is not in never falling, but in rising every time we fall.

Many men owe the grandeur of their lives to their tremendous difficulties.

You will never find time for anything. If you want time you must make it.

Victories that are worth having are those which come as a result of hard fighting.

It is better to be a fool seeking knowledge than to be a wise man satisfied with what you have.

By beneficent suggestion we may often influence for good a Nature that can hear no arguments nor opposite opinions without being stirred to excited antagonism.

Nature is bountiful and fair. Is it Nature's fault if we trample on the blossom and batten on the weed? Man only is to blame for man's sorrow.

The successful man of to-day is the man who has ideas; who does things the average man does not think of. The young man who does his level best no matter how small his salary, is the man who makes the greatest success.

Edison once said that what is commonly called 'genius' is in reality two per cent inspiration and ninety-eight per cent perspiration.

Devote only so much energy of thought and action to a thing as it is worth. To spend one's energy strenuously on trifling things, discords and non-essentials, is to deplete oneself from having sufficient energy to do one's real work.

A man becomes rich *materially* by getting mankind to work for him. He earns *spiritual* wealth by working for humanity.

Draw the curtain of night upon injuries, shut them up in the tower of oblivion, and let them be as though they had not been.

Be honest with thyself, whate'er the temptation; say nothing to others that you do not think, and play no tricks with your own mind. Of all the evil spirits abroad at this hour, in this world, insincerity is the most dangerous.

Don't waste life in doubts and fears; spend yourself on the work before you. The right performance of this hour's duties will be the best preparation for the hours or ages that follow it.

The Coming Race.

I have ventured to use a title made famous by Bulwer Lytton, for the purpose of setting forth some conjectures and prognostications which present events seem to justify. What he wrote

appeared to be a fairy-tale for grown-ups at the time

—a pleasant exercise for an untrammelled imagination. Yet much of it has become a fact of every-

day life, and experience has, during the past

twenty years, so far justified imagination that it is hard to draw the line anywhere, saying "Beyond this lies impossibility."

However, to my prognostications, I prophesy that the Coming Race will abandon its microscopic warfare on the microbe. His methods and his myriads place him beyond attack, and it is possible that even if we could destroy him in any one of his great groups we should be tampering with that mysterious balance of Nature which holds all life in a kind of poise, and we might pay dearly for our temerity. We are dealing with a foe of uncommon subtlety in the microbe. Look at this Manchurian plague—starting in the trapped marmot, first infecting a few hunters whose death no man regarded; then swooping upon Manchuria with awful silence and speed, slaying its cent, per cent—a record-breaking performance—and now it has gone as mysteriously as it came, and the air of Manchuria is as innocent as that of your own nurseries.

Well, how are you going to fight a foe like that on his own ground? It can't be done. No, the Coming Race will burn the prairie before him. Just as before the approaching fire they burn a ring clear where the fire cannot cross, but dies for want of food to feed on; so the Coming Race will destroy the ground in which the microbe thrives.

He loves dust, especially dust composed of the dried sputum of disease-laden mouths mingled with the pulverised manure of thousands of city-dwelling animals. To the Coming Race it will appear incredible that every puff of wind was allowed to blow this disgusting compound into our eyes and throats, and on goods exposed for sale.

There will be no animals for draught or pleasure in the cities of the Coming Race, and the streets will be paved with a kind of coarse thick glass which will be sliced down every night and be clean as a plate every morning. They will not at least have the microbe forced down their throats as a daily routine.

They will have learnt also the absurdity of every man carrying his own little umbrella to protect his own hat. On the first drop of rain every street, on a button being touched, will swing out its own rain shelters and convert itself into a gay arcade. No



more draggled skirts and sloppy boots. Life will go on just the same beneath the transparent rain-shades, and the rain will cool and cleanse the air uncursed by those it benefits. You will not catch cold in that particular way in the coming cities.

Heat will be laid on in them as water and light are now, but hot water also will run into each house from a great main, and the cost of all these blessings will be reduced to a minimum, for general necessities of this kind will be run on the co-operative and not on the competitive principle.

The Coming Race will certainly discourage the butcher and his trade. Science will have shed its light—a light of a lurid nature—on the contents of the butcher's shop, and it will be recognised that of all happy hunting grounds for the microbe he provides the happiest; for it is in the very citadel of man—his alimentary canal—that the nourishment for the microbe's myriad hosts is provided by the flesh-eating habit. The Coming Race will banish that obscene and brutal sight from its cities.

What its food will be I can only prophesy in part. Fruit, of course—such fruit as we scarcely dream of now—crossed, bred, and trained to magnificent perfection, brought from the ends of the earth with all speed, ripened under tropical and temperate suns, laid at our feet. Vegetables, of course, to match, but not grown in the manured composts that are beginning to be so suspect. They will be fed on clean food themselves, and will be cleanly plucked and garnered so that it may be possible to eat a bought strawberry without seeing a dread vision of grimy fingers and mourning nails, and laying it down with a shudder.

But I think the Coming Race will have other foods also, only faintly to be shadowed forth as yet. Things made in the laboratory, but sustaining, wonderful, clean, life-renewing. It will seem a detestable dream that their ancestors lived on the foods of diseased and bloody rapine—a thing to be veiled in silence, as we in our times veil some of the unspeakable customs of by-gone days.

Well, all these things are good, but I incline to think that the most stupendous difference will lie in the attitude of the Coming Race to disease, sorrow, and sin—that ghastly Trinity. It will combat all three not by nostrum, wise saw, and punishment, but by the sympathy that comes of comprehension, and by the extraordinary potency of mind currents focussed upon the patient.

For the Coming Race will regard the sufferer from any one of these afflictions as a patient—a sick man, to be handled gently but firmly, and his own vital forces switched on to the central power-house. Words will not be wasted on him—the case is too urgent. He will be made a conduit for the unseen forces—so many watts or ampères (shall we call it?) according to his need. The good physician of the future will regulate the treatment, and he, too, will marvel at the days when iron in a bottle, or some disgusting serum distilled from the organs of a dead or infected animal, was thought to minister to a mind diseased or to regenerate a broken down body.

The kindness of the mental (and spiritual), treatment would, however, be neither maudlin nor

sentimental, please observe. It is intensely selective and burns up the stubble before it like fire in a wheatfield. There is no coddling where mind-force is concerned. But then it does not, on the other hand, break the bruised reed, nor quench the smoking flax, as is our amiable fashion. It strengthens, it quickens, and when the rules of the game are known, as the Coming Race will know them, it will be a very wind of hope and tongue of fire.

Well—it will be a good world to live in, for it will be a cleaner world and a kindlier. And those two facts will make a reduction in the sum of human misery before which the imagination is baffled. I am not inclined to think it will be the Millennium even then, for there will still be human nature and that certainly is very human. But we have never seen it yet under the influence of really kind and cleanly surroundings, and this would probably make a somewhat momentous difference.

I might say much more, and the theme is inspiring, but let me conclude on a lowlier note, because it is encouraging to see the next step. Kindness and cleanly living. These are the teaching of The Order of the Golden Age, and they are the gate that leads down the centuries to the Coming Race. We can all learn and practise them even now.

E. Greville Barrington.



FIND YOUR WORK.

When you have found your place you will be happy in it—contented, joyful, cheerful, energetic. The days will be all too short for you. Dinner time and closing time will come before you realize it.

All your faculties will give their consent to your work; will say "Amen" to your occupation. There will be no protest anywhere in your nature.

You will not feel humiliated because you are a farmer, or a blacksmith, or a shoemaker; because, whatever your occupation or profession you will be an artist instead of an artisan.

You will not apologise because you are not this or that, because you will have found your place and will be satisfied.

You will feel yourself growing in your work and your life broadening and deepening.

Your work will be a perpetual tonic to you. There will be no drudgery in it.

Life will be a glory, not a grind—"Success Magazine."

BE WILLING TO LEARN.

The lazy, stubborn, ignorant man objects to being taught by others, but it is his own loss, for what he knows is but a small fraction of the accumulated knowledge of other people. He puts himself in bondage to Ignorance, and goes through life handicapped with the obsessing thought: "What I don't know ain't worth knowing."

Lucy A. Mallory.

The Schroth Hunger and Thirst Cure.

BY A PHYSICIAN.

We hear much nowadays of long fasts as a means of curing disease, but in my opinion the risk of these fasts is very great in the absence of competent medical supervision. I am, therefore, impelled to write a few words on the subject of a less drastic method of wielding the weapons of hunger and thirst in cure of disease, and of effecting a rapid elimination of the stored up waste products, which in an ordinary change to the 'purin free' diet, would take from eighteen months to two years for its completion.

Starvation is not safe except for the strong and well nourished, and not always even for them; but the modified starvation I am about to describe is a much safer form of treatment, and in some cases may be the only road to health.

But let me distinguish.

Temporary complete starvation is not dangerous, as heart and brain are not starved whilst there are any reserves.

Chronic partial starvation is very dangerous (and is an insidious danger), as here all the tissues suffer, including heart and brain.

The cure I wish to describe is known as the Schroth Cure, and may be defined as temporary incomplete starvation. It is of great value in many cases, but requires examination to see that patients are fit for it.

It starts on the thesis that all drugs are more or less dangerous, and that simple means will produce infinitely more satisfactory results.

The Schroth Cure was started about eighty years ago and may be described as temporary treatment by combined thirst and hunger. I give a specimen week, but it must be borne in mind that the method can be and constantly is modified—there is no one line for all cases. Slight cases may be cured by one "dry day," or one or two "dry days" a week on ordinary food. Again, though the Schroth Cure recommends dry bread as food on the dry days, I have found that fruit is even more efficacious in hastening the eliminative process. Similar treatments have been used for 200 years and under other names.

There is no doubt that hunger and thirst are an excellent treatment for both arthritic and collaemic complaints. They can be used to cure all the diseases caused by the retention of waste products in the body, and in so far as successful, will enable us to put drugs in the waste paper basket—the only desirable receptacle for them.

When shall we learn to investigate and use these safe and simple means? At present the cure is often worse than the disease.

Retentives—such as iron, arsenic, etc., have a tendency to increase the incidence of Cancer—as Sir J. Hutchinson has lately pointed out with regard to arsenic (*British Medical Journal*), whilst solvents, on the other hand, may bring on anaemia, heart-weakness, and diabetes. The cure of consumption, by wrong diet, may entail gout, rheumatism, Bright's disease, cancer, or insanity. Whereas to do a dry bread or fruit starve till appetite is keen, and then to feed up on non-poisonous foods will give as good and much safer results.

The Schroth Cure must be followed by correct purin-free diet to obtain its full benefits. It clears the excess of uric acid out in six weeks to three months—or, if it does not entirely clear it out, diminishes the stores, and these are cleared out in the course of about two years and meanwhile do no harm. It causes rejuvenation because it gives a new heart—i.e., gives the heart a much-needed rest, and thus defers old age. For a man feels old when he has a weak heart, and young when he has a strong one. The blood circulates more freely in it and nourishes it better, and the heart being only a muscle, given proper nutrition and circulation and gradually increased exercise, grows stronger. It must be remembered that the nutrition of the heart depends on good capillary circulation, hence chronic bad circulation means heart failure and fatty degeneration.

The Schroth treatment must not be used in severe heart disease and when there is much wasting. The patient may lose weight to the amount of 6-8 lbs. in the first nine or ten days, but regains it again or more when the heart and circulation improve with appetite and digestion. On the other hand if he does not wish to regain it, diet may be so adjusted as to allow of his remaining at his normal weight.

I now give a typical week of the Schroth-Cure:—

DRY DAYS.—Monday, Wednesday and Friday.—Dry, stale rolls allowed *ad lib.* any time of the day according to inclination. No fluid whatever. But if on the dry days the thirst is too intense, four ozs. of wine, cider or fruit juice is allowed. And at lunch on these days very weak persons are allowed porridge or a thick soup of potato, barley, oatmeal, rice, etc.

WET DAYS.—Tuesday and Saturday (small wet days).—Breakfast: Dry rolls. Luncheon: Dry rolls and porridge of any cereal *ad lib.*; cider and apollinaris or fruit juice allowed after 4 p.m. until evening, but at the utmost only one and one-third pints. The first glass should be warm. Dinner: Dry rolls and the rest of the fruit juice or cider.

Thursday and Sunday (large wet days).—Breakfast: Dry rolls, five ozs. cider or fruit juice, first cup to be taken warm. Lunch: A plate of soup made from potato or oatmeal, and water with it; a very little salt; dry rolls and porridge with sugar and lemon juice; compote of ten dried French plums cooked in water; after 4 p.m. any one of the above mentioned fluids in quantities not exceeding two and a half pints at the most.

Dinner: Dry rolls and what is left of the fluid. A wet pack every night for from three to eight hours.

The general duration of the cure is from four to six weeks, and the course may be repeated after an interval if necessary.

The most important effect of this treatment comes about the middle of the second week, and is ushered in by a clearing tongue, an improving appetite, a quickening circulation, and general feeling of strength and well-being.

There can be no doubt in the mind of anyone watching this process as to when improvement begins, because during the period of semi-starvation there has been a very complete clearing out of poisons from the body, freeing the choked circulation and the great organs of metabolism from the incubus of accumulated waste products, which like the dirt in the works of a watch, prevent their proper functioning, and Schroth who said "Without cleaning, no cure," gave expression to a much greater truth than he himself had probably any knowledge of, for it seems that this cure really cleans out many organs and tissues of the body. It also gives rest and time for repair, and the organ which specially profits by this rest is the heart, and next to it, the liver and the organs of digestion, and these are the great vital centres of the body. But till appetite improves cleaning is not complete.

It seems to me that this treatment by modified starvation should precede all attempts at "feeding up," especially when there is a coated tongue and little or no appetite.

In such patients Nature herself seems to be calling for the Schroth Cure.

Another remarkable result of this treatment is a great improvement in the quality of the blood, but this cannot surprise those who understand that it is in the liver and other great organs of metabolism (when circulation has so far been clogged by waste products) that the very process of blood manufacture takes place. It seems to be possible for patients to use this treatment to bring their body to its natural weight and keep it there. Those who are too stout lose considerable weight before the appetite returns, and there is no necessity for them ever to regain their burden of fat if they regulate their dietary properly when the cure has been completed. So that they are not only rejuvenated by the treatment, but may remain thin and fit if they so please.

I think I have said enough to prove that the Schroth Cure and the action of hunger and thirst in general are well worth investigation.

M. D.



Life is only worth while when it is happy. And the happier you are the more abundant your life. This is the new ideal of this New Age: to live happily with all forms of life; to substitute Love for all hateful thoughts and feelings. To live one's life in the genuine sense.

Lucy A. Mallory.

Is Sanguinary Sport Justifiable?

By Hon. FRANCIS SPRING RICE (late Commander R.N.)

It is frequently argued or pleaded that "Sport" (by which term I refer to sports which entail killing and wounding animals and birds) is necessary,

- (1) To obtain part of our food supply;
- (2) To obtain exercise and thereby muscle;
- (3) To provide amusement out of doors;
- (4) To develop nerve force.

One may reply to the first

contention by remarking that the large majority of the human race, and particularly of those who do the hard work, eat little or no flesh or fowl mainly because of the expense of such food, and that the minority would do equally well, physically and mentally, without them.

There is a long list of thinkers who have been, and are, abstainers from butchered food and, to quote only two from amongst men of action, these anecdotes of Nelson and Wellington are interesting—

In Dr. Beatty's Narrative of the death of Nelson we are told: "He had been, about the meridian of life, subject to frequent fits of the gout, which disease, as well as his constitutional tendency to it, he totally overcame by abstaining for the space of nearly two years from animal food, and wine, and all other fermented drink, confining his diet to vegetables, &c., and, commonly, milk and water."

In Lord Ellesmere's "Reminiscences" Wellington is spoken of in words which are substantially as follows:—The Duke, whilst a student at the Military Academy at Angers, was in poor health, unable to join in the exercises and games with the other lads, and spent much time on a sofa. Another student there at the same time became General Sir A. Mackenzie. The latter never met the Duke after leaving Angers until 1814 in Paris, and he then said to the Duke "Nothing has surprised me more during your career, which I have closely watched, than your capacity for standing fatigue, when I remember what you were like at Angers."

The Duke replied, "Oh! that was India. India made a complete change in my constitution," and then went on to explain that when he began campaigning in India he gave up meat and (almost entirely) wine, and lived as the natives did. During the remainder of his life he ate rice regularly whenever obtainable.

There is no question that these two men used their brains to some purpose at the very time when they were departing from the orthodox diet.

As regards physical fitness, besides the salient fact that most of the hard work of the world is done on little or no meat, *i.e.*, that the large majority of the working classes get little or none—the athletic record is in favour of the non-flesh eater (see the "Testimony of Science," by Sidney H.



Beard, 1911 edition). Enstace Miles has long been able to hold his own as Amateur Tennis Champion against meat eaters who are younger by years. In International walking races the meat eaters were defeated, and for endurance in past times, readers of Macaulay will remember how he relates that during a long march in India, when supplies ran short, the Sepoys came and gave up their rice to the famishing white troops saying that they could go on on the water the rice was boiled in!

In times gone by, animals, etc., were hunted, shot, etc., primarily for food, "sport" was a secondary consideration. Nowadays they are preserved or bred for "sport" first, and their being a food supply is only an adjunct. Besides, this same food supply, except rabbits, is only for well-to-do people, who are already well supplied with food; the mass of the people who are in need, don't get game."

Concerning Exercise, one may say that there are many and various forms of exercise which do not entail any suffering or injury to animals. To begin with, there are the Athletic Sports; then there are all the games ranging from Polo and Football down to Golf, according to the amount of exercise required; there are also imitation blood-sports, such as drag-hunting, paper-chasing, clay-pigeon shooting, which are just as good, as regards *exercise*, as hunting and covert shooting.

It is only the small minority of well-to-do people who can get sanguinary "sport"; all the rest have to do without it at the present day. If, therefore, the continuance of such "sport" is necessary for healthful exercise, the nation must be in a bad way now, and "sport" should be at once made available for the mass and not only for the few, otherwise the present lamented deterioration of the race will continue. The only salvation must be to municipalise or nationalise "sport" at once! Imagine a Bill to Municipalise or Nationalise *all* sporting rights, on the ground of Public Health, being proposed next year! It was, by the way, nearly so in Ireland under the Land Purchase Bills. Many people talked of transferring the rights to the County Councils rather than to the tenant-farmers-becoming-proprietors. It, however, was made permissive only, in case the landlord did not wish to retain sporting ownership. But a compulsory transfer would be considered more revolutionary than the Veto Bill.

With regard to "Amusements" the men or women who cannot find out of the following list some amusement to suit their particular tastes must be so hard to please as to be a negligible quantity.

Athletic Sports.	Aviating (including Quoits.
Skating.	Riding (including Billiards.
Tobogganing.	Polo.
Skating.	Tent-peggings, &c.
Swimming.	Cricket.
Rowing.	Football.
Punting.	Tennis.
Mountaineering.	Racquets.
Sailing (including racing).	Fives.
Driving (including racing).	Lacrosse.
Motoring (including racing).	Golf.
	Croquet.
	Curling.
	Bowls.
	Clay Pigeon Shooting.

Some forms of sport do foster nerve undoubtedly, *i.e.*, by risking life. Big Game shooting, when after dangerous animals and in dangerous places, certainly does, but there is a considerable amount which need not try the nerves of all, *i.e.*, when after deer, antelope, sheep, goats, there is no risk from the quarry. And as regards the dangerous places "mountaineering" is just as nerve trying.

Again, as to hunting, all people who hunt do not risk their necks any more than do all people who sail their own boats risk their lives. What can be said on the score of nerve for otter hunting, beagling, coursing and fishing?

To say that the nation's nerve depends on the retention of "Sport" is quite absurd—to begin with, attention must again be called to the fact that it is only the small minority of the well-to-do who can afford to pay for such "Sport."

Look at the lists quoted above of Bloodless Sports, and see the number that foster nerve, and then attempt to deny that the latter affords abundant opportunities.

Aviation—Motoring (ashore and afloat). Sailing—Mountaineering—Ski-ing—Tobogganning—Football—Cricket—Polo.

Think of those heroes, Charles Napier (our greatest soldier since Wellington) and Charles Gordon. The former in his journal says that he and his brothers were fond of hunting, shooting, and fishing, but gave them up as *young men* "because we had no pleasure in killing little animals." The latter was not noted as a "sportsman," but he certainly was noted for his *nerve*.

Does anyone presume to question Napier's nerve any more than Gordon's? Napier during the battle of Meanee rode slowly up and down in *front of his own line*, and only escaped by a miracle. Charles Gordon went into action with nothing but a small stick in his hands.

Apart from "sport" can anyone read the day by day chronicle in the press of accidents, and believe for a moment that nerve is *dependent* on "sport" or is likely to vanish with "sport"? See the heroic acts weekly recorded of rescue from drowning from poisonous wells and mines, from frightful engine-room explosions, from burning houses, from wrecks, and in attending on deadly infectious diseases.

Can any nerve shown in pursuit to kill be compared for a moment to that of those devoted doctors, who have deliberately faced deadly infection and after falling victims have carefully noted down their own symptoms as long as life lasted, for the future benefit of humanity? They are heroes indeed!

Let the question of Cruelty be now considered. The very best sporting authors all plainly admit that "sport" is cruel. Bromley-Davenport in *Sport*, says: "A beaten fox is sacred with me. I rejoice when I see the huntsman call away his baffled pack."

"Shooting is cruel . . . do not make it more cruel than is necessary."

"The stag is wounded . . . it would be cruelty to leave him."

Charles St. John, that sporting classic, always commiserates "the poor beast."

It is often indignantly said that sportsmen, true sportsmen, are not cruel. That is quite true in a sense; they are not intentionally cruel, but as "sport" is cruel, the cruelty is present, and the result to the quarry is the same even if the sportsman does not mean to be cruel.

Most sportsmen are reared on orthodox lines, and accept the ethics of "sport" handed on to them as they accept their politics and religion, *i.e.*, without thinking; but when the evidence on both sides is examined, it is overwhelmingly against "sport."

Killing or terrifying living and sentient things for our amusement is *cruel* and when there is no risk to ourselves it is *cowardly* also. No quibbling will prove the contrary. That the cruelty is almost entirely unconscious is no valid excuse.

Then there is the plea that the Creator placed these creatures in the world for the *use* of humanity and such *use* is understood to cover killing and terrifying them for amusement.

But even if the isolated text in Genesis concerning "meat" was not disputable nor refuted by other texts in the same book, there is not a word about living creatures being given for recreation in chase.

Generally as a sneer, but sometimes as a serious argument, it is said that the rising opposition to "Sport" is due to a sickly sentimentality which is also one of the signs of the coming decay of the nation. This is a perennial plea and will be used, no doubt, so long as "sport" lasts, in the endeavour to bolster it up.

The names of Charles Napier and others like him may again be recalled as a sufficient reply to this: but also it may be remarked that as the excitement and consequently the "sport" increases with the higher quality of the quarry, therefore human beings ought to give the best "sport." No doubt the ardent supporters of the gladiatorial arena, and later on the escaped-slave hunters, thought any attack on those pursuits very sickly sentiment. "Why not turn our war captives into the menagerie?" and "Who has any business to interfere with our hunting escaped slaves with hounds?" Readers of "Quentin Durward" will remember how graphically Scott depicts the amusement of the "Most Christian" King Louis XI and that no less lofty pillar of the Church, Charles the Bold of Burgundy, during the hunting down of the sham Herald. If anyone had interposed to stop it on the score of humanity no doubt both monarchs would have thought it sickly sentiment. But would our King and the German Emperor, say, think so now? and can anyone imagine such a scene taking place in London the other day with public approval! "Sentimentality" or not, the world grows daily more humane and less cruel.

Bull and bear baiting, cock fighting and badger drawing, pigeon shooting and carted stag hunting have all gone in turn. Each hotly defended by the "sickly sentiment" cry and each dropped because the weight of public opinion had grown up against it. All the others will go too in time, and people will not be less plucky and vigorous for the loss of them.

Some Common Mistakes in Diet.

By Mrs. HODGKINSON.

I have thought it might be useful to write a brief paper on some mistakes which certainly hinder and often prevent the best results to be derived from a fruitarian diet. My suggestions are founded on the long experience I have had of persons who have undertaken this important and beneficial change, and on the notes made in such cases by one of the greatest living authorities on diet. There is every reason why brilliant and flamboyant success, should be desired by those who put themselves on a diet which is viewed with such prejudice by the ignorant. It is well, therefore, to look to every joint of our armour.

The first mistake I have noted, and the most usual, consists in eating too much starchy food as a substitute for the discarded meat. Large slices of bread and butter, milk puddings, cornflour shapes, cake, potato in large quantity,—these are felt to be filling at the price, are believed to be very nourishing and are therefore eaten of freely. A meal of this kind, combined with ordinary cheese, and rounded off with fruit, offers as fine a prospect of a phenomenal dyspepsia as any known to me, and if by any chance the day has been begun with a stodgy milky plate of porridge at breakfast there really seems no way out of it at all. One very frequent result of this way of eating is an increase in weight which sends a good many sufferers back to the deplorable mutton chop.

The way out of this for many people is to remember that cereals, though good, are not as natural a food for us as the strictly fruitarian foods and require more care in their use. They are much better when super-cooked. Wheat products are more acid-forming than rice, and they do not combine well with fruit. They do much better when super-cooked, as in granose, mealo, and standard meal biscuits, &c., for the starch is changed by the process of cooking to a state much more resembling fruit. And there is the further advantage that hard dry foods (as they have then become) insist on much more complete mastication—a fact which even taken alone may sometimes make all the difference between success and failure. Still, even where super cooking is attended to, people sometimes do better by taking cereals only in the form of rice. And it is for this reason I have suggested those biscuits (as a substitute for bread) for which I gave the recipe in a late number of this periodical, viz: 4 ozs. ground rice, 4 ozs Cow and Gate half cream milk powder, mixed with vegetarian butter. Make into a dough with water, roll out *very* thin, cut into rounds and bake a delicate brown. I should, in cases where there is this dyspeptic difficulty, try



using those biscuits as the only bread stuff for a while and watch the result. They go quite well with fruit.

Another mistake I have noticed as a very usual one is that there is often an insufficiency of fat in the diet. I am sure that an insufficiency of fat is often an unsuspected source of much trouble. And certainly when meat is discarded—and a good deal of fat thus lost out of the dietary—it must be a very serious mistake not to see that it is replaced in a more civilized and efficient guise. This can easily be done by a liberal use of a reliable nut or olive oil, with salads etc., or even taken after each meal to the amount of one or two dessertspoonfuls. I am a great believer in oil for use both within and without. No doubt there are some whom it would make bilious, but far fewer than would be supposed if the diet is the right one, and the oil itself is a vegetarian product. For animal fat I have no use, as the Americans say, and even the secondary animal products of cream, milk and butter, delicious as they are, are certainly not as well assimilated by most people as the purely vegetarian fats (nut butters) and oils. It is surprising how much of the latter can be taken with advantage by people in normal health.

Another mistake I have noticed is the over plentiful use of the coarse, salt, hard cheeses of commerce. They are really horrid—indigestible, over-salt, and often adulterated. This sort of stuff should be eaten sparingly, if at all. It is far more wholesome to use home-made curd cheese—the milk curdled with lemon juice, and allowed to drain in a muslin until the whey has dripped away. If the remaining curd seems a little insipid at first to a vivified palate it will soon become agreeable, and meanwhile it can be remembered that this is a trustworthy food, which is more than can be said of the other. For those who are (rightly) particular about the sterilisation of milk, I may say that this curd cheese can be made of boiled milk. I think it very nice eaten with the biscuits I have mentioned and with raw tomatoes.

Another mistake consists in overdoing the quantities of such nourishing foods as cheese and nuts. There can be unpleasant results on a fruitarian diet as on any other if over indulgence is the order of the day. Get to know your weight and what food values mean, and approximate the one to the other. This does not mean a meticulous weighing of the food at every meal. One or two such experiments will soon indicate the right road and no further thought as to quantity is then needed.

Another mistake—that of another group of well-meaning individuals—is under-feeding. A diet of potatoes, cabbage, and bread will soon pave the way for anaemia, nervous break down, general break-up, and many and diverse ills. Here again the remedy is—know your subject and work out your quantities, taking foods that are nourishing and not too bulky, not oftener than three times a day unless by your doctor's orders.

No doubt it is troublesome to have to give even a moment's thought to food, and this is often made a subject of reproach to food reformers. "I have no

time to think of what I eat"—is uttered in a tone of quelling superiority. But I have observed that those who give no thought to their food generally have to give a good deal in the long run to the transacting of various illnesses, and I know which I personally prefer! Especially as the food question once rationally understood and settled need never trouble one again. Whereas illness—but I need not labour that point.

Another mistake is eating too often—from a mistaken desire to replace the discarded nourishment of meat. This is quite a considerable mistake—and touches also on the mental side of things, for it means anxiety and want of confidence in the fruitarian diet. But consider that the greater part of this world's inhabitants are non-flesh-eaters. Consider how many strong men and beautiful women have been nurtured on it. Consider how many saints, sages, and scientists have done quite admirable brain work on an allowance simpler than the simplest you are likely to undertake for some time to come, and believe that three square meals a day of wisely chosen fruitarian food are enough to give any normal being all he is likely to be able to do in the way of assimilation and elimination.

Another mistake is the continuance of the tea and coffee habit. This really is drug-taking, call it how you will, and no drug taker is doing either himself or his Cause full justice. Let tea only be taken until the system is strengthened and purified by right feeding—a consummation which will be much hastened by the disuse of tea, or by taking it very seldom, and in the weakest possible decoction.

And the last mistake I have room for is that of not keeping sufficiently warm. Cold acts on the blood like an acid and causes retention of the waste products which must be eliminated if health is to be preserved. I give a typical case from a widely recognised authority on matters dietetic. It is that of

A. G. M., a young man who has been on diet for some years and is completely cured of the migraine for which he began it. He nevertheless has occasional colicema, producing some depression and drowsiness, and is not as free as he should be from occasional colds or attacks of influenza. Now investigations show that this is the result of his having got the idea that it is a good thing to be strong and braced up, as it is called, by exposure to cold—practice copied from the meat-eaters, who of course require tonics of all kinds (drugs and climatic) to keep them well and fit for work.

Hence he has been careless of exposure to cold and has refused to clothe himself sufficiently or to put on a coat when other people would do so, his rooms have been kept too cold in winter, and in summer he has spent much time in bathing, of which he is very fond, and has often done this on days regarded by others as too cold for bathing. Hence he has got more or less retention of uric acid in spite of a correct diet, and, when next exposed to heat or when the weather gets warm in spring, he has a corresponding amount of colicema with the results above mentioned. This of course has nothing to do with diet, yet those who do not understand the whole matter might say that here the diet had failed.

I should really be afraid to say how often I have seen this kind of carelessness and hardihood cause failure of every grade. But I might go on multiplying those sorts of mistakes,—and since it is practical to look on our weapons and keep our powder dry, I will with the Editor's permission recur to the subject.

Athletic Notes.

In the open 50 miles' Cycling Road Handicap, organized by the Etna C.C., on Good Friday, when 43 competitors took part, L. C. Palmer, a fruitarian, did the fastest time, 2 hrs. 29 mins. 28 secs., only one other competitor beating 2½ hours for the distance.

On the 14th of April, at the Southern Counties' Cycling Union meeting, at Herne Hill track, a tandem vegetarian pair—Gibbon and Heath—won their heat and the mile Open Handicap, after a hard struggle in the final. This was their first race in company, and more may be therefore expected of them in the future.

Repeating the good form of the Etna 50 Miles' Handicap, Palmer again did fastest time (from scratch) in the North London C.C. Meeting, held on May 6th, covering the 25 miles in 1 hr. 11 mins. 2 secs. and also winning the event outright. This rider should soon prove a formidable and worthy opponent of our champion, Grubb.

On the same day the Irish Road Club, Dublin, ran a 25 Miles' Open Handicap, when 16 competitors started, including five fruarians, of whom E. Wilkins held the post of honour, doing the journey in 1 hr. 12 mins. 24 secs., and beating the next fastest man by 4½ minutes. The course included much uphill work against a head wind, and Irish roads are not the best; so that his average of 20·7 miles an hour for the competition was an excellent performance.

In the Southern Counties' Cycling Union 50 Miles' Open Handicap on June 18th, two Fruarians, F. H. Grubb and C. F. Davey, were awarded the post of honour, and although it was a cold and treacherous morning, with a hilly course, Grubb did fastest time, winning the Newman Godward Trophy, in 2 hrs. 19 min. 26 secs. from scratch, while his fellow clubman, Davey, from the same mark, was the next best performer, covering the distance in 2 hrs. 24 mins. 40 secs.

At Herne Hill Meeting on Good Friday, Voigt, the Olympic and English Amateur Champion, was the attraction in the running events. In the Mile Open Handicap, he ran through his men from scratch in fine style and with great judgment, moving with his usual inimitable grace, and winning very easily in the fast time of 4 mins. 25 1-5 secs. This worthy fruitarian champion has now left to try his fortune in Australia, and we trust that he may be able to keep the flag flying for us in the Antipodes.

The Vegetarian Athletic Club Walking Champion, G. R. J. Withers, on May 13th, won the Railway Clearing House Ten Mile Walking Championship, together with the "Rata" Challenge Cup, in 82 mins. 32 secs.

Although the English Real Tennis Championship has changed hands this year, it is still held by a fruitarian, the Hon. Neville Lytton, who for the third year in succession won the All-Comers' Tournament, this time in a record way, by losing only one set throughout the play. On May 11th he met the holder of the Championship, Eustace H. Miles, and beat him by three sets to love, or 18 games to 8.

E. G. O'Flaherty.

Editorial Notes.

The Coronation of King George V is taking place as we go to press. May God bless His Majesty with health and long life,

and also with wisdom to meet the great burden of responsibility that is laid upon him as the Sovereign of our world-wide Empire.

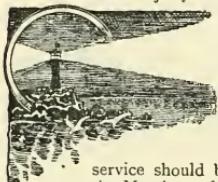
In loyal obedience to His Majesty's desire that patriotic and social service should become a popular ideal, the Members of the Order of the Golden Age will continue to strive to promote our national health and welfare and to mitigate our social evils by advocating Health-Culture and reverence for Nature's Laws.

The growth and progress of the Movement which this Journal represents, and of the influence of our

Order as an educational force working for social amelioration have been clearly indicated during the past quarter by the greatly increased demand for our literature which has been made. On three separate occasions as many as 8,000 books have been sold in a single day, and, in addition, an offer has been sent from India to purchase 100,000 copies of "The Testimony of Science in favour of Natural and Humane Diet" for distribution in Universities, Colleges, and elsewhere.

For this offer, which probably creates a record sale of a book, we are indebted to our earnest co-worker Shah Lallubhai Gulabchand, who also sent a list of nearly two thousand names of influential persons in India to whom forthcoming copies of this magazine are to be forwarded at his expense. He and his friends have arranged to give prizes to the scholars in the Bombay Colleges for competitive Essays written upon the matter contained in the above mentioned book, thus creating both interest in the subject and a demand for the work itself—a new edition of which has been issued, revised, enlarged and brought up to date.

Our friends must not, however, think our Society is suddenly becoming rich as a result of this extensive output of our publications, for this large consignment is being supplied at the exact cost of printing—the expense of transport being met by The Order (although its exchequer is quite empty) to show that the Council appreciates and is prepared to respond to this generous co-operation on the part of our Indian helpers. We are sorely in need of funds to carry on our propaganda throughout the world and to meet the expenditure at our headquarters which steadily increases with the extension of our operations and influence. Many Societies are doing less work with a subscription list ten times as large as our own, and it



is only on account of the great amount of voluntary labour that is rendered by our members, literary helpers, and honorary officers that we are able to accomplish so much in the way of promoting practical humanitarian reform on so (comparatively) paltry an income.

* * *

Another indication of the coming victory of the Food Reform Movement is furnished by the rapidly increasing support that is being rendered by progressive Medical and Scientific Men.

The following paragraphs recently published in the *British Medical Journal* over the signature of R. Saundby, M.D., are typical of many such utterances that are now being made and that prove conclusively that the flowing tide of contemporary scientific opinion is with us:—

"The amount of scientific support which Vegetarianism has recently received is remarkable. There is scarcely a modern standard work on dietetics or metabolism which does not yield some part of the old ground, and such writers as Marcel Labbé in France, Umber and Otto Cobhain in Germany, Chalmers Watson in England, and Chittenden in America, express more or less definitely opinions in favour of the need for restricting the consumption of animal food, and encouraging a greater use of vegetables, fruit, milk, and cheese."

"How far it is possible to supply the needs of the body on such a dietary can be answered with some precision. Professor M. E. Jaffa, of the California Agricultural Experiment Station, has studied the dietaries of the frutarians of that State. He gives the following as a sample of the day's rations: Apples, 475 grams (1 lb.); bananas, 110 grams (2½ oz.); oranges, 850 grams (2½ oz.); dates, 5 grams (½ oz.); olive oil, 10 grams (½ oz.); almonds, 55 grams (1½ oz.); pine nuts, 70 grams (2½ oz.); and walnuts, 50 grams (1½ oz.). I have added the approximate equivalents in avoirdupois weights. The average amount of protein was 62 grams, and the heat value 2,493 calories. The average co-efficients of digestibility were high, "no more effort being required to digest the fruit and nuts than is required for milk and bread. Jaffa's observations were made at first on two women and four children, but a second series was made on one of the women, two of the children, two elderly men who had been vegetarians for years and had limited their diet almost exclusively to fruit and nuts, and two young men, university students, accustomed to ordinary diet."

* * *

If additional evidence were needed of the fact that the truth concerning the need for dietary reform is prevailing all along the line, we now even have Dagonet amongst the Prophets. George R. Sims publishing a vegetarian recipe in the *Referee*, and extolling its merits to his friends and readers. In his famous "Mustard and Cress" columns of the issue of June 25th, he writes as follows:—

"My Editor came to lunch with me the other day, and I offered him a little vegetarian dish in which I occasionally indulge. Just to amuse him, I put it on the menu as "Dagonet Duck." If you care to know how to prepare Dagonet Duck I will tell you with pleasure. The ingredients you require are one vegetable marrow, [choose a nice one], six ounces of bread-crums (white), half a grated Spanish onion, four sage leaves, some pepper, and the white of one egg. Have you got these materials together? Yes. Then we will begin.

Peel the marrow evenly and remove one end and take out all the seeds. Then fill up with the following mixture: Bread-crums, grated onion (scald the onion well first), sage, and plenty of pepper. Mix well together, and bind with the well-beaten white of egg. Fill the marrow, and bake in a moderate oven for one hour and a half. Baste well with butter, serve with apple sauce and brown gravy. Most Refereaders who cook marrows this way will, I fancy, always be happy to find themselves Opposite the Ducks."

I can well remember the time when G. R. S. used to go for the poor vegetarians so vigorously that Harold Begbie retaliated by publishing a clever satirical poem that hoisted him with his own petard. I would reprint it (as it was very amusing) but my doing so might wound the feelings of our new ally 'Dagonet,' so I refrain.

* * *

Physical Fitness. One of the most interesting and instructive addresses delivered in our Lecture Room during the past quarter, was that given by Mr. Eustace Miles, M.A. He spoke like a philosopher, and demonstrated by his appearance, the truth of his message. I must confess that I never see him without being tempted to envy him his splendid physique and health. He looks 'fit' in every sense of the word, and his mental ability is no less apparent than his splendid physical manhood. The Food Reform Cause owes much to this great advocate of its claims, for not only is he carrying on an immensely influential centre of active propaganda at his Restaurant, Health-food Dépôt, and School of Cookery in Chandos Street, Charing Cross, but he is ever teaching by pen, voice, and personal athletic prowess that a scientific, natural and bloodless, dietary, when combined with hygienic living, promotes the finest powers of body and mind. I invite all our readers who have not yet done so, to visit the well known establishment founded and directed by Mr. Miles, when they come to London, as they will learn much by so doing.

* * *

The Occult Influence of Butchery. Few persons think about or realize the evil psychic influence that is inflicted upon mankind by the wholesale slaughter which is continuously taking place in order to supply the public with flesh-food. The following remarks, published by Mr. C. W. Leadbeater in the *Theosophist*, are noteworthy:

"The awful emanations from the stock-yards in Chicago, and the effect they produce on those who are so unfortunate as to live anywhere near them, have often been mentioned in Theosophical literature. Mrs. Besant herself has described how, on her first visit, she felt the terrible pall of depression which they cause while she was yet in the train many miles from Chicago, and though other people less sensitive than she might not be able to detect it so readily, there can be no doubt that its influence lies heavily upon them whenever they draw near to the theatre of that awful iniquity. On that spot millions of creatures have been slaughtered, and every one of them has added to its radiations his own feelings of rage, pain, fear and the sense of injustice; and out of it all has been formed one of the blackest clouds of horror at present existing in the world."

In this case the results of the influence are commonly known, and it would be impossible for anyone to profess incredulity. The low level of morality and the exceeding brutality of the slaughterman is a matter of notoriety. In many of the murders committed in that dreadful neighbourhood the doctors have been able to recognise a peculiar twist of the knife which is used only by slaughtermen, and the very children in the streets play at games of killing.

When the world becomes *really civilized*, men will look back with incredulous horror upon such scenes as these, and will ask how it could have been possible that people who in other respects seem to have had some gleam of humanity and common-sense could permit so appalling a blot upon their honour as is the very existence of this accursed thing in our midst."

Concerning the volume of suffering entailed in all this ceaseless massacre that needlessly takes place, the Bishop of Elv, speaking at Cambridge in March 1910, truthfully said, "The suffering caused in the provision of food for London in one single day infinitely and unspeakably exceeds the suffering caused in the research work of our laboratories during a whole year."

* * *

Some very suggestive thoughts are **Christianity and Health** in *Healthward, Ho!* by Mr. Eustace Miles, entitled, "The Health of the Master."

In the June issue he emphasizes the fact that Christ and his Apostles were unfailingly and positively healthy, and showed great power of endurance, and then proceeds to call attention to the health practices of Jesus which constitute an example to ourselves. As the Jews had very strict laws concerning hygienic living, it was unnecessary for our Lord to inculcate exact rules about eating and drinking and bathing, etc., but it is interesting to note the following points to which Mr. Miles draws attention.

The Master and His disciples lived a healthy out-door existence, very different to the nerve-racking life of our noisy, crowded and badly ventilated cities. As Jews they would have participated to some extent in the observance of occasional fasting. Jesus was addicted to seeking solitude—a health restoring habit—when harassed he went away by himself. He used to go up into the hills or mountains—another form of health-culture. "Every City ought to have a high place in it, or near it, so that people could climb to the top and then see things in better perspective, as well as enjoy the fresher and purer air." The Master was also a regular speaker in the open air—an exercise that is most beneficial to the lungs and solar plexus. He was also a great helper of others and sent out kindly thoughts towards them—a most hygienic practice. "We realize this better if we take the contrast. Those who injure others or try to injure them are really injuring themselves. It is proved beyond doubt, that feelings of anger and envy and spite actually poison the blood and the whole body. Therefore those who hurt others are hurting their own health; those who help others, are helping their own health."

Christ loved his work and found joy in it. Happiness generally spells Health and vice versa, as enjoyment improves the action of the heart and lungs, and tends to make the digestion good.

Mr. Miles states that the verse "Take no thought for the morrow" etc., is mistranslated, and that the real meaning of the Master's words was "Do not worry about to-morrow, or say to yourself, 'what am I to eat or drink?'" He did not mean people to be *careless* about their diet, but as many in Palestine were in constant anxiety as to whether they would get anything to eat at all on the morrow, He taught them to trust, instead of being anxious. Christ taught his disciples to "Heal the sick," and this commandment included themselves, if they were sick; and if their illness resulted from *dietetic*

transgression, it plainly implied amendment of their dietetic habits as a necessary course of action under the circumstances.

* * *

During the past quarter many interesting addresses were given in our **Lectures**. Lecture Room at Headquarters.

They included "Fats and their essential value in a Fruitarian Dietary," by Dr. Josiah Oldfield; "Diet and the Blood Stream" (with lime-light views), by Dr. Valentine Knaggs; "Pure Food and the Enjoyment of Life," by Mr. Roy Horniman; "Nature Cure," by Miss Emil Behnke. Notes taken from some of these lectures (including that by Mr. Eustace Miles) are printed in other columns, and I hope to publish an extensive report of the address by Dr. Knaggs in our next issue.

Our Campaign is also being commenced in the East End. Two of our Members, Miss L. Smith and Miss E. A. Tull (Principals of the School of Cookery in the Brompton Road), paid a visit to the St. Mary's Settlement, Plaistow, E., and gave a demonstration on Friday, June 16th. This was followed by an Address by Mrs. Stuart Macrae, an ardent social worker, who emphasized the value of a fruitarian dietary and evoked considerable interest in the subject. The audience, consisting of over 100 women, the mothers of the extreme poor in this district, showed their appreciation by a unanimous request for another visit, which was acceded to. It is hoped to extend this form of service to other districts, and our Members are invited to volunteer to address similar meetings of women in their respective localities. More than one of the Settlement audience expressed their delight at the possibilities presented to them, as they stated that they were purchasing doubtful meat because of its cheapness, namely, twopence per pound.

During the holiday season our Lectures will be discontinued. They will be resumed on October 4th, and a syllabus will be given in our October number.

* * *

The photograph printed on our supplement page is that of a living illustration of the truth that natural **Fruitarianism** and **Longevity**. diet promotes long life. Not only is it a fact that centenarians are much more numerous, while disease is much less prevalent, in countries where flesh is not a staple article of food, but it is also noteworthy that many famous examples of extreme longevity have been abstainers from butchers' meat. One of these, Thomas Parr, lived to the age of 152 years, and then only succumbed because he was invited to Court to exhibit himself and was constrained to eat of the "King's meat." Captain Diamond is well-known among food-reformers in America, and he has been interviewed by representatives of the O.G.A. on my behalf. He has had a strenuous and interesting life, having been engaged in pioneering railway construction, fighting in the Anti-Slavery War and other matters. Having lost the woman he loved in his early days he remained single. He was accustomed to walk

20 miles a day after passing his 100th birthday, and could box and cycle at 107. At the age of 111 he was medically reported to be in almost perfect physical condition and to be apparently capable of still going on for an indefinite period. His appearance at 114 speaks for itself.

Captain Diamond is a non-smoker and abstainer but he takes olive oil freely. He also rubs his limbs and joints with oil frequently, and attributes his elasticity largely to this practice.

Two other fruitarianists who are famous in the States are Dr. Peebles and Dr. Tanner. The former, in his 90th year, is still travelling and lecturing continuously, and is vigorous and healthy both in body and mind. The latter, who has fasted for 40 days on several occasions, is about the same age, and equally strong. Their diet consists of coarse wheat bread, oatmeal, maize, rice, milk, cream, butter, eggs, nuts and fruits of all kinds. Dr. Peebles has abstained from flesh for 60 years, and Captain Diamond for a still longer time.

* * *

The Voice of Nature. It is a noteworthy fact that although children are frequently caught purloining fruit from orchards (so strong is their desire for it) we never hear of small boys stealing chops or steaks from the butchers' shops. Here Nature speaks with no uncertain voice concerning our natural food. The instinct of the children should be regarded, and they should be allowed often to make their meals consist of nuts, bananas, and other products of the orchard and garden, with good brown bread and butter. I know of many families in which this plan is adopted, and it nearly always seems to result in health, good temper and vigorous constitutions. Dr. Kellogg, writing in *Good Health*, says:-

"It is a rare child who does not enjoy nuts and ask for them. We know of no reason why they cannot be given freely to children who have sufficient teeth, and have learnt to chew. Most of the common nuts, such as walnuts, hazels, brazils, pine kernels, and even the coco-nut, all of which require an immense amount of chewing, make an excellent diet for children, containing as they do a large percentage of nitrogenous matter and fat, as well as salts."

* * *

Diet and Economics. Dr. Andrew Wilson calls attention in *Science Siftings* to an important argument in favour of Food-Reform that is not often used:-

"Another point in diet is the economic side. How many people are made to labour in order that one may have an elaborate dinner? Herds-men, railway men, butchers, fishermen, farmers, cooks, scullions, waiters, dishwashers, etc., etc. How much of this labour is useless? Nay, how much of it is absolutely pernicious in that the results of it are injurious? The cook who prepares palatable but indigestible dishes is not only wasting his time and labour but is in a sense an enemy of his kind."

Mental and nervous disorders can be traced directly to dietary errors—especially to overfeeding. When food is taken in excess of the body's needs, normal digestion cannot proceed, because the supply of gastric juice is insufficient to convert the whole mass into tissue-building materials. Under these conditions the food mass ferments and putrifies, forming poisons known as ptomaines, leucomaines, "amino" alkaloids. These poisons, when formed in the body, are absorbed into the blood, producing what is called 'auto-intoxication,' or self-poisoning."

Very few persons realize how much money is lost through sickness caused by erroneous feeding,

which involves prevention of labour, disorganization of business, and the expense of medical attention and nursing in addition.

* * *

Nature's Few of us realize the limitless capacity of Nature to respond to our demands.

Munificence. We can ask what we will, and if we comply with her conditions and pay the price, we receive.

If we plant seed in the ground we find it multiplied automatically. If we eat good food it is transformed into warm blood, healthy flesh, luxuriant hair and bright eyes. If we exercise our faculties they are improved and enhanced. Nature says to us virtually, "All things are yours. Choose what you will. Sow and you shall reap. Aspire and you shall attain." And every hour miracles are taking place within and around us which we are too blind to perceive.

* * *

The following donations towards the Work of The Order have been received since our last issue, including amounts paid in purchase of literature for distribution. The thanks of the Council are tendered to all these friends of our Movement:—

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MOMENTS OF DEPRESSION.

One of the most extraordinary prayers of the Bible is that of Elijah, who prayed that his life might be taken away. Yet the day before he had stood defiantly on Carmel's heights. I am afraid our teachers sometimes unconsciously lead us astray when they put the great men of the Bible on a platform to themselves and label them "Bible characters." They were not different from ourselves. They were liable to the same temptations, prone, like us, to be defeated at their strongest point.

If a twentieth century Christian had been behind the juniper tree and had seen Elijah fling himself down praying for death he would have put his hand on his shoulder and said, "My brother, this is very dreadful. You ought to feel ashamed of yourself." Elijah was praying for death when what he ought to have prayed for was life.

Not how God dealt with him in this time of depression. He first of all sent him to sleep, then He gave him a change of air. After that the prophet was ready to learn his lesson. J. E. W. Ditchfield.

In the near future work is going to be done to the sound of beautiful music. In the school, the factory, and in the prison house it will awaken the better natures of humanity. The world has tried giving malefactors the bramble way and thorny path and has only succeeded in making its criminals more criminal. We certainly cannot make worse criminals with music. Let us try it. Music is the language of Love.

L. A. Mallory.

The Rights of Animals.

By HENRY S. SALT.

Let us consider briefly what would be the practical effect of a recognition of animals' rights on the use of animals for such purposes as draught, sport, food, dress, and scientific experimentation.



In the first place, humanitarians do not share the extreme view expressed by Lewis Gom-

pert in his "Moral Inquiries on the Situation of Man and Brutes" (1824), that mankind has no moral right to use the lower animals in its service—that, "at least in the present state of society, it is unjust, and considering the unnecessary abuse they suffer from being in the power of man, it is wrong to use them, and to encourage their being placed in his power."

Being compelled to deal with facts as we find them, and seeing that from immemorial ages the labour of animals has been interwoven with the labour of man in the fabric of human society, it seems wiser to claim for animals their due rights, as a part of that organisation, than to insist on an abstract moral proposition which can neither be proved nor disproved, and is quite certain to be barren of any practical results.

It is the fate not only of countless animals, but also of countless men, to be born into a life of unremitting, ill-requited drudgery; and it is the duty of the ethical reformer not to complain that either man or animal should thus be doomed to labour, but rather to quicken the sense of responsibility on the part of society as a whole towards its individual workers, with a view to the gradual humanising of their lot.

"Man is indispensably bound," wrote John Lawrence a hundred years ago, "to bestow upon animals, in return for the benefit he derives from their service, good and sufficient nourishment, comfortable shelter, and merciful treatment; to commit no wanton outrage upon their feelings whilst alive, and to put them to the speediest and least painful death when it shall be necessary to deprive them of life."

This is now very commonly admitted in theory, but it is to be feared that at least another century will have to pass before precept and practice are in unison; indeed, under the present system of society, where almost everything is measured, even for men, by the merely *commercial* standard, it is impossible that animals should be generally treated with gentleness and consideration.

The complaint made by Thoreau of man's "not educating the horse, not trying to develop his nature, but merely getting work out of him," is descriptive of our average attitude towards the domestic animals, except when we make "pets" of them—

and then our kindness is perhaps more fatal than our cruelty. Must we not feel that the main cause of our wrong-doing, kind or cruel, is the lingering belief that animals are mere *things*, an irrational race of beings wholly separate from the human, and that, as this superstition dies out, our present stupid and unfeeling treatment of our "rudimentary brethren" will be replaced by a more sane and sympathetic one? It is the denial of "personality" to animals that is at the root of the evil.

So, too, as regards the wild animals; for though we have not the same social duties towards these, as towards the domestic, for services performed, yet we are morally bound to do them no unnecessary wrong, and it is to be hoped that the public conscience will enforce this duty by legislation.

The absurdity of the present state of the English law, which forbids cruelty to domestic animals, while it permits almost any sort of atrocity to be wreaked on wild ones, and further insists on classing as *fera natura* such practically domesticated, if not domestic, creatures as the park-fed stag, the bagged rabbit and the caged pigeon, is acknowledged on all hands, and is rapidly becoming sufficiently scandalous to give some hope of a reform.

For wild animals also have their own individuality and character; they are not stocks and stones, but living sentient beings; and the more this is felt and understood, the more their rights will be respected, and the less will rational and civilized persons be disposed to indulge in "sport" (or "blood-sport," as it should properly be called, to distinguish it from the manlier games of the gymnasium or cricket-field), that pastime of idle gentlemen who, in a civilized era, have not yet emerged from old-world savagery.

The distinctive feature of blood-sport, among the various traditional habits that infringe the rights of animals, is its *wantonness*. To kill may be justifiable, is often justifiable; but to take pleasure in killing can never be otherwise than immoral in a man who claims to be civilized.

In strong contrast to the childishness of sport stands the deliberateness of Vivisection—yet I think it must be recognized that this, too, springs from a common origin—the lack of any real conception that the lower animals are intelligent beings with a rational purpose in their lives. Given a race of "brute-beasts," which [sic] are assumed to exist for the sole object of ministering to human convenience, and it was inevitable that they should be used and ill-used in various ways according to the whims and fancies, or the more serious inclinations of their masters.

Thus regarded from the several standpoints of the human temperament—the impulse of hunger, of recreation, of curiosity—an animal is something to eat, something to hunt, something to vivisect; and the contention of many zoophilists that the physiological experimentation on animals is an abnormal and monstrous cruelty quite apart from, and in excess of, all other cruelty to animals seems to me to have no foundation in fact. The true

reason for condemning vivisection appears to be this—that, like sport, it rests on a faulty ethical basis, the untenable notion that man has no direct duties to the animals, and that in dealing with them he may lawfully disregard all those promptings of sympathy and justice which he is so strongly exhorted to cultivate in his dealings with his fellow men.

There are still scientists, it is said, who are not afraid to advocate a recurrence to the ancient habit of *human* vivisection, as in the case of hardened criminals and outlaws. To argue against such thinkers that *animal* vivisection is iniquitous would be idle, for how can one expect regard for the lower rights where there is none for the higher? But it may pertinently be asked of the great bulk of physiologists, who indignantly repudiate the idea of vivisecting human beings, but are equally emphatic in their justification of experiments on animals, on what grounds they base this difference in their ethical principles.

It is from the scientists themselves that we have the clearest assurance that man is an *animal*, and that the great gulf which has been supposed to yawn between the *human* and *non-human* has existed only in imagination. Where, then, do they find an ethical warrant for the infliction of prolonged and exquisite tortures on sentient beings who, by their own showing, are closely akin to mankind? If a mere difference in *degree* of sensibility and intelligence is held to be the justification, there must be equal sanction for the sacrifice of a savage or a criminal. Vivisection (*i.e.*, compulsory vicarious sacrifice) is simply a denial of the most elementary rights; and a sincere belief in the rights of animals would render all such practices unthinkable.

Again, differing widely in some respects from such usages as sport and vivisection, yet connected with these at root, is the time-honoured habit of killing animals for food. I will not discuss the fallacy, so often exploded, that we do a *kindness* to animals by breeding and killing them, because otherwise they would not live at all; but it must be briefly pointed out that if, as I anticipate, the society of the future will be inspired by a deeper and tenderer regard for animal sufferings, it is impossible to doubt that this sentiment will affect the food-question as much as any other question relating to the lower races. Here, too, the admission of "rights" will work a revolution in our attitude to the animal world.

It should be remembered that it is precisely in such personal matters as diet and dress that an individual may effect a reform for himself without waiting for legislation, and that therefore greater personal responsibility attaches to such habits.

No one is obliged to wear sealskin or osprey plumes; and no one, I imagine, would wear them, if once the horrible deeds by which such articles are provided could be brought home to the mind of a thoughtless and indifferent public. In like manner, no one is compelled, for the support of health and strength to eat those foods which cause the dreadful and disgusting incidents of the

cattle-ship and the slaughter-house; and here, again, it may safely be asserted that a full knowledge of the facts would be effective in working a remedy.

For myself, I cannot doubt that as our regard for animals increases, and as we become more aware that a large and growing number of people are living healthily in our midst without recourse to flesh-food, the adoption of a humarer diet-system will become *inevitable*. It is as inherent in the logic of development as is the discontinuance of sport or vivisection.

In conclusion, I would point out that this question of the rights of animals is an integral part of the great "social question" in which we are all concerned; it is, properly considered, a *human* question of great interest and importance, and one which ethical thinkers, least of all, can afford to neglect. Says Frederic Harrison :-

"Our relation to the animals, at least to the nobler mammals, does not form an appendix to our human morality, much less does it form a distinct branch of ethics, or an independent morality by itself. No, it is part and parcel of our *human morality*, and is interwoven with it and inseparable from it. Our duties towards our lower helpmates form part of our duties towards our fellow-beings. The highest 'brutes' are our *fellow-beings*. Man can only regard himself as the advance-guard, or as the commanding officer and leader of a vast army of living, sentient, and moral beings, whose natural function is to use, improve, and make the best of this wondrous and complex earth."

How, then, shall we sum up in a sentence the principle of our duties to the lower animals? I do not know that it can be better done than in the words of George Nicholson, one of those early pioneers to the influence of whose writings, though now almost forgotten, the cause of humaneness owes much. "In our conduct to animals," he wrote, "one plain rule may determine what form it ought to take, and prove an effectual guard against an improper treatment of them—a rule universally admitted as a foundation of moral rectitude: Treat the animal in such a manner as you would willingly be treated were you such an animal." In our dealings with the *non-human* as with the *human* race it is not "charity," or "self-sacrifice," or "mercy" that is required, but simple *justice*—an insistence on our own duties as on those of our neighbours, a recognition of our neighbours' rights as of our own.

The kinship of life is the only true basis of ethics; and it is towards this sense of kinship, seen at first only by inspired poets and dreamers from afar, that science, no less than humanitarian sentiment, is now leading us. "Far as custom has carried man from man," says a great teacher, "yet when at last in the ever-branching series the complete human being is produced, it knows at once its kinship with all the other forms. More, it knows its kinship with the animals. It sees that it is only habit, an illusion of difference, that divides; and it perceives after all that it is the same human creature that flies in the air, and swims in the sea, or walks biped upon the land."

Right-Thinking and Right-Living.

Everyone who has come in contact with the sick, and who knows the foundation principles of health, must have pondered over the tenacity with which countless sufferers endure martyrdom—self-imposed and needless martyrdom.

It is exceedingly interesting, from a scientific point of view, to trace these flagrant conflicts with Nature's laws, into which human beings enter without the slightest intention of reaping disaster. The laws of health, and the consequences of right-thinking and right-living, and vice versa, reveal, as the centuries pass, "no variation nor shadow of turning." Yet millions are to-day realizing, in terms of pain and discord, the mathematical effects of wrong-thinking and wrong-living. On the other hand, we may rejoice that so many are hailing with gladness the new dawn—the possibility of a healthy and happy life that is in harmony with causal forces, and the trend of which is always upward, and away from pain, sickness and premature death.

A simple illustration of unnecessary invalidism recently came before me. A business man, after about fifty years of earnest effort lost practically everything in commercial failure. He was a man of strict integrity and the soul of honour, but the shock so upset him that he became depressed and everlastingly retailed his burden to all with whom he came in contact. Naturally, through lack of understanding, he speedily acquired dyspepsia, pressure in the head, pain in the eyes when he attempted to read, insomnia, erratic digestion, and a splendid facility in thinking 'poisonous thoughts'—the progenitors of physical ills.

He wasted six months at a sanatorium where he was debilitated by "tonic" and "stimulating" agencies of a purely material sort. At a fairly large proportion of health institutions (so-called) it would seem that the ABC of mental treatment, proper nutrition, and accumulation of energy are problems mostly unconsidered. Apart from what sleep and food the patient had, the treatment was wholly in the direction of *expenditure*. Here was a patient, already debilitated by the well-known effects of melancholia, having to submit to further debilitating factors, without one jot of help towards overcoming the morbid "habit of thought" which in all its manifestations was the *one* thing blocking his progress towards health. Because he had diabetic symptoms his physician ruthlessly slashed out of his dietary a number of good foods—foods which we may all eat without any risk of incurring diabetes, but he left wholly untouched the chief cause of the diabetes, *viz.*, *worry*. There was no inculcation of, and insistence upon, deep breathing,

"Right Living brings Health and Happiness."



proper water-drinking, and the eating of good simple unstimulating food, nor was the habit of optimistic thought specialised and developed.

It is astounding that we should find so many people in this twentieth century adhering to absurd and most inappropriate systems of treatment which are obviously *unintelligent*. Yet the power within each of us, operating through the sympathetic nervous system is an intelligent agency responding to rational psychological stimuli—and always rewarding simple hygienic living.

The process of natural cure is threefold. There must be right (optimistic) thinking, proper nutrition, and thorough elimination of wastes. The three factors operate upon a psycho-physical plane, and the activities may be drilled into automatism—may become *habit*—a habit which needs no extraordinary system of debilitating alternations of heat and cold, or drugs, or metal rings, or belts, or radium, or plasters on the soles of the feet, or surgery, or vaccine poisons, or filthy serums, or organic extracts. Carefully thought-out hydropathic measures are, of course, a real aid to Nature, but the misuse of such remedies often results in wreckage of health instead of cure.

In the great majority of cases patients receive no training, or instruction in the avoidance of those things which in each case have given rise to the discordant state. Sufferers from "heart disorders" die annually by the thousand, mainly through maltreatment. In most cases wrong diet has brought about a terrible burden on the heart. Alcohol, or flesh diet (sometimes both together) will so raise the blood pressure that the heart becomes overtaxed and protests. Then comes the prescription for digitalis, or strophanthus, which spurs the jaded heart by its *primary* effects. Alas for its *secondary* and permanent effects! The patient is charmed with the (transient) primary effects. The undertaker is also charmed with the (permanent) secondary effects.

The day is, however, dawning when a knowledge of 'the simple way of right living and right thinking' will become widespread. "The mills of the Gods grind slowly," and only as generation succeeds generation is there a gradual breaking away from moss-grown customs, so we must patiently and continuously carry the word that illuminates to those who feel their need of a fuller life and light.

The day is not far off when "the lion and lamb shall lie down together," and Man shall spill blood no more, either in settlement of international disputes, or for securing disease-breeding foods. A bloodless dietary may be a heresy to-day, but it will be embodied in the orthodoxy of to-morrow.

Looking out on the world with its millions of blind, maimed and diseased, one is painfully impressed by the wail of misery that ever ascends, and the question is again and again asked, why is there so much suffering? The answer is simple—"Kicking against the pricks," violation of Natural Law in the mental and physical spheres.

There is no mystery about the cause of disease, neither should there be any mystery in the process whereby the sick in mind and body may get well.

Yet we see egregious blunders committed every day. A man may eat prodigious quantities of flesh, and otherwise abuse his alimentary tract, and every cell of his body, and then in the course of reaping his tares may seek the aid of an electro-therapeutist, or he may try osteopathy! Another man who has contracted the habit of taking business worries to bed with him every night, considers himself badly treated when he finds he has pressed the button of insomnia and depression! Yet his next step is no less tragic, for we may see him swallowing his physician's "veronal" or other worse drug.

One scarcely knows who should be most pitied for his ignorance—physician or patient. Ignorance is a disqualifying defect in a physician despite his possession of diplomas engrossed in a dead language. A physician may display a sort of knowledge about multitudinous drugs, yet each and all may be foreign in their action to Nature's plan.

To form some idea of the colossal national ignorance that exists we need only ponder on the fact that it has been estimated that £80,000,000 is spent on medicinies in the United States of America every year. This would not be so lamentable if the drugs really cured, but when the truth is realized that drugs often produce diseases of a more serious sort than those they are supposed to reach, one wonders what the protest of suffering Nature would be, could she in a trumpet voice focus her opinion on the effects of the iodides, bromides, tonics, heart depressants, calomel, quinine, mercury, serums, vaccines, and other vile inventions of men who are side-tracked into a terrible delusion.

Against all this ignorance we are to-day witnesses to the gradual growth and spread of sound optimistic thinking and a rational hygiene (breathing, drinking, eating, bathing, clothing, exercise, etc.). These are the ways of the Infinite for the perfect maintenance of health in every living soul that ever has existed, or ever will exist. Those who have come out of the darkness of medical empiricism must press continually for the *education of the child*. Hope for the future lies mainly in teaching children how to rightly think, and how to rightly treat that organism called "the body."

It is highly important that psycho-physical mathematics should be carefully taught to all children by graded lessons from a very early age. They will apprehend the laws of psycho-physical mathematics quite as well as they apprehend the truth that $2 \times 2 = 4$. The child makes a more apt pupil than the man or woman in the prime of life, burdened with a load of discordant habits of life and of thinking.

If the child does not learn these principles of reform it is certain that the adult will be no wiser than the child. As a child is taught that pain and injury will inevitably follow a contact with fire, he should also with equal certitude be taught the dual lesson that harmony with Natural Law in life leads to the expression of the highest happiness, and, conversely, conflict with these laws results in pain, injury and wretchedness to the individual, and often to those in his environment.

A. H. Dull.

The Essential Value of Fat in a Fruitarian Dietary.

By Dr. JOSIAH OLDFIELD, M.A., M.R.C.S., etc.

(From a Lecture delivered to the Order of the Golden Age, April, 1911.)

The amount of fat in the daily régime is of the greatest importance, as it affects not only temporary health, but is a vital factor in the building up of a permanent healthy physique. Take the nerves and the brain, for instance, and you will find that large proportion of both consists of fatty matter; and their adequate nutrition depends, to a large extent, upon sufficient fat being taken during the day. Many of the breakdowns that befell enthusiasts at the beginning of the Vegetarian Movement were due directly to the neglect of this factor.

When butter is dear the tendency amongst the poorer classes is to substitute bread and treacle for bread and butter; this is a great constitutional mistake, as the system is unable to give the same energy in return. But in this twentieth century such a mistake is due to ignorance concerning the cheap nut-butters which are within the reach of every individual. I am no advocate of cheapness, however, and would rather say buy that which is best.

The ratio of protein in diet is a point upon which there is a difference of opinion, and while both Liebig and Chittenden are probably right under the proper conditions, I think a mean between the two would suit most individuals, seeing that the waste of protein is considerably less if the ratio of fat is correctly estimated. This latter item in diet acts largely as a protector of protein, thus resulting in a prolongation of the life of the cells; such a process enables one to postpone old age, the commonest cause of which is the deposit of waste matter in rapidly changing cell tissue.

The tortoise, whose cell tissue changes very slowly has been known to live for 400 years; this opens up infinite possibilities for the generations to come, and even for the present generation if they will but learn the secret. The old man of 140, when asked by the Emperor Nero the secret of his longevity, replied "Oleum et mel"—oil and honey.

The proper use of oil will also prevent kidney disorder and appendicitis, complaints that are so common to-day in spite of the fact that the remedy is so simple. Those nations whose diet includes a generous proportion of oil are remarkable for their good-tempered manner, and their whole demeanour is more gentle than the natives of other countries. The Esquimaux, in spite of their vice, are a most gentle race, and this is no doubt due to the large amount of fat which they usually take. On the other hand, the Red Indians, who live largely on red meat, are a by-word of cruelty and ferocity.

Oil is also useful for fertility, and with a rapidly decreasing birth rate, England might pay more attention to its customs of diet with great

advantage. In Italy and Bulgaria, where the birth rate is increasing, the use of oil is regarded as essential in the daily meals.

Fat can be taken in several forms, such as nuts, olive oil, butter, cream, maize, oatmeal, and the yolk of eggs. Very few people know the value of maize meal, although this article of diet contains a high proportion of fat.

One fallacy that prevents many people from taking sufficient fat is the idea that it will add to their adipose tissue, but obesity is caused through an excess of starchy matter which cannot be assimilated, and is not the result of taking too much or too little fat. The only real cure for obesity is by dealing with those organs of the body whose function it is to get rid of waste tissue.

Keep Singing.

When the body tingles with health, when the brain vibrates with enthusiasm, when the soul is active, alive and alert, then is the singing time of life. When one is "in tune with the Infinite," sing he will and sing he must.

The moment a man or woman comes to the place where there is no song in the heart, that moment harsh, hard and bitter notes begin to creep in, making of life a discord and a pandemonium of unmelodious sounds. Yet for each and for all there are certain things that should tend to joy, that should make the arches of the soul ring with melody.

No person's life is so utterly gloomy and sad that there are not some bright spots in it. Around these bright spots one should linger longest, catching something of their inspiration and working it out in life, letting it make music and melody for them.

You have known women of splendid accomplishments in their early womanhood, whose well-trained fingers were able to produce the most delightful of harmonies from the piano and the violin, but who through a multiplicity of household cares have neglected the gift that was in them, and, refusing to keep up their music, have come to old age with fingers stiff and joints rheumatic and no melody in their lives. Neglecting the song, the song has departed from them.

Talk with these as they sit in the close of life's day. They will tell you of their serious mistake; that if they had life to live over again they would, through every stress, find some time to keep up their music.

So men and so women let the song of life die out of their hearts through refusing to find the sweet strains that abound on every hand.

Your life may be but a rough and rugged way, yet even for you there are songs. The darkest woods have their singing birds; the most crowded cities have their robins; the stormiest seas have their petrels, and the wildest stretches of desert have their feathered songsters.

In like manner, whatsoever your life may be,

wheresoever it may be cast, there are some songs that you may sing, some notes of praise that you may vocalize. Find your song to-day, and though you sing it with aching heart and broken voice, the act of singing will restore strength and lead you to new activities where you will find new songs, because you have a new hope and joy in life.

J. J. Anderson.

SOME GOOD RESOLVES.

Resolve to be lenient. Many of those whom we deem it our duty to sit upon prove to have a good deal of the porcupine about them.

Resolve to be polite. The polite can do anything they want to without giving offence.

Resolve to keep out of Society. If the infernal regions are paved with good resolutions, it is equally true that Society is paved with bad reputations.

Resolve to acquire a far greater reputation than you deserve—then resolve to deserve it.

Resolve to get married. At the same time remember that marriages are made in heaven. Perhaps that is why the best men remain bachelors—they are waiting.

Resolve to be prudent. Since the Fall, all fall, of course, but the wise fall on their feet.

Minneapolis Journal.

KEEP YOURSELF YOUNG.

Mentally see yourself at your prime at eighty. Think of yourself constantly as being a young man at ninety. Mentally see yourself growing stronger in body and more brilliant in mind all along the years up to the century mark. Look forward to such a future, and give conscious thought, every hour, to the expectation of such a future. Mentally see yourself moving with the spirit of progress up to the century mark; and see nothing but Progress in your self, in your life, in your work, in everything contained in your world. You will thus train all the forces of your system, conscious and subconscious, to build for you that splendid future of mind and body that you have in view.

C. B. Larson.

HINTS FOR THE MARRIED.

Never have a headache on the same day as your husband, or, if you must, be sure to have it, or rather to mention it, first. Husbands and wives should never be seedy together."

"Be very chary of using the word 'always' when you are criticising each other, as you sometimes must."

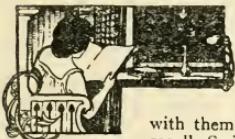
"Never in the middle of one of Bryan's dinner stories give an order to a servant; and if he begins by saying that you went to the theatre on Friday never remind him that it was really Thursday."

"Don't be careless of the pence of Love; keep up the little courtesies and thoughtfulnesses; keep up as long as you possibly can even the little vocabulary."

E. V. Lucas.

By the Way.

I hope those of our friends who are interested in the Anti-Vivisection question will make a point of reading Mr. Bernard Shaw's Preface on



Doctors from his lately published volume of plays, "The Doctor's Dilemma." He takes the arguments for vivisection *seriatim*, and deals

with them with a savagery which recalls Swift, and a wit which calls Sheridan. One would like to see him debate this question in public with any champion chosen by the vivisectionists. But I somehow think that champion would be difficult to find! A paragraph which furnishes many a useful weapon is that handling the argument that knowledge can be attained by vivisection. This argument is in itself more than questionable, but even admitting it for the moment, this is the line taken by Mr. Shaw: "No man is allowed to put his mother into a stove because he desires to know how long an adult woman will survive at a temperature of 500 deg. Fahrenheit—no matter how important or interesting that particular addition to the store of human knowledge may be. A man who did so would have short work made of his right to knowledge. The right to knowledge is not the *only* right, and its exercise must be limited by respect for other rights. When a man says to Society—'May I torture my mother in pursuit of knowledge?' Society replies 'No.' If he pleads—'What! Not even if I have a chance of finding out how to cure cancer by doing it?' Society still says 'Not even then.' If the Scientist, making the best of his disappointment, goes on to ask if he may torture a dog, the stupid and callous people, who do not realize that a dog is a fellow-creature, may say Yes. But even those who say 'You may torture a dog,' never say, 'You may torture *my* dog.' And nobody says, 'Yes, because in the pursuit of knowledge you may do as you please.' Just as even the stupidest people say in effect, 'If you cannot attain that knowledge without burning your mother you must do without knowledge,' so the wisest people say, 'If you cannot attain to knowledge without torturing a dog you must do without knowledge.'"

Mr. Shaw supplements this by pointing out the marvels of science achieved—not by vivisection but by spectrum analysis and the Röntgen rays, and adds: "After such triumphs of humane experiment and reasoning, it is useless to assure us there is no other key to knowledge except cruelty. When the vivisector offers us that assurance, we reply simply and contemptuously—'You mean that you are not clever or humane or energetic enough to find one.'"

Inconsistent Humanitarians. A point made by Mr. Shaw (who has abstained from flesh food for the past quarter of a century) of the utmost importance is one which none

but the food reformer and the true humanitarian can dare to make. He says: "On one occasion I was invited to speak at a large Anti-Vivisection meeting in the Queen's Hall. I found myself on the platform with fox-hunters, tame stag-hunters, men and women whose calendar was divided not by pay days and quarter days but by seasons for killing animals for sport. The ladies among us wore hats and cloaks and head-dresses obtained by wholesale massacres, ruthless trappings, callous extirpations of our fellow-creatures. We insisted on our butchers supplying us with white veal, and were large and constant consumers of *pâté de foie gras*; both comestibles being obtained by revolting methods. Yet we were all in hysterics of indignation at the cruelties of the vivisectors. I made a long effective speech, not exclusively against vivisection but against cruelty; and I have never been asked to speak since by that society. Nor do I expect to be."

Here is the dilemma of the inconsistent humanitarian as neatly put as it is ever likely to be. I think I have said enough to show that this famous preface furnishes uncommonly good reading for our side for more reasons than one.

The following communication from the Revd. D. Claude Tickell raises a question for Suffragists which I hope they will think worth very serious consideration. With what measure we mete it is meted out to us. This seems to be the law of God and man and it is difficult to read Mr. Tickell's indictment without feeling that many of us have been much worse than thoughtless—to say the least of it. At the same time I may safely assert that many Suffragists are pioneers in humanitarian principles—of food reform, dress reform, prison reform, and others too numerous to mention.

Mr. Tickell writes: "When animals get their rights at the hands of women, women will be more likely to get their rights at the hands of men."

"Read, Madam! Having read you shall not dare
Those furs and feathers e'er again to wear.
Read here of outrages too deep for words,
Of plumage plucked from living, nesting birds;
The lamb of Astrakhan untimely born
At ten times Nature's price in pain, and shorn
Nay, flayed alive (To suffer so! So young!);
The baited iron froze to the ermine's tongue;
That softest skin stripped from the sobbing seal;
The unnatural horror of dead teeth of steel
That seem to bite in dying, and in death
Still rend their living prey, till Nature saith,
Exhausted outraged Nature, "This must cease,"
And Death itself brings merciful release,
Long ere the hunter come to quench his Hell
Of traps and poisons which, the citadel
Of being entered, inmost vitals gnaw—
And here cry FINIS! Man can do no more."

Women's Rights. MISERICORDIA.

I think this is certainly true. Persons who show themselves to be wise, just and merciful will receive respect and attention which will certainly aid in opening the civic and any other doors to them.

In common with all other thinking Prevention people I have been deeply interested and Cure. in the proposals for a Government Campaign against Tuberculosis. It is the beginning of a more enlightened sense of the

responsibilities of the State. Yet only a beginning, for it is still chiefly an effort at *cure*, and the fact does not yet seem to be realized that money spent on *prevention* is a million times better spent. It is more difficult to estimate the benefits of money thus laid out, but surely all wisdom points in that direction. If we had a Minister of Health with an efficient Department, such questions as dietetics (to name one vital subject) could be investigated apart from Medical prejudice and vested interests, and we should see how many calamities—Tuberculosis included—are due to mal-nutrition in youth, to eating diseased, tainted, and poisonous food stuffs, and to many other quite remediable practices which tend not only to fill the Sanatoria but to cloud youth, womanhood and manhood with quite unnecessary suffering.

We tinker at effects instead of facing *causes* boldly. I often think that a walk along the cheaper marketing thoroughfares of a Saturday evening—the spectacle of the cheap bacon, tuberculous rabbits, tinned horrors, cheap meat (Heaven only knows how slaughtered or where inspected!) which form the staple foods of the poorer community would be a very healthy and illuminative exercise for Cabinet Ministers.

How are you going to get clean bodies out of this raw material—and is it not more reasonable to turn off the tap whence so much of the suffering is pouring, than to build marble basins for the reception of a stream you don't want? What are you to expect of a child fed thus, instead of on the milk, cereals, vegetables—and, above all, fruit for which Nature built it? We can never be so wise or so strong as Nature. Drive her out with a fork, the Romans said, and she comes running back. It is really simpler to surrender at discretion and follow her indications as early as possible.

If every food reformer laboured the point I have raised, and worked in season and out of season for the appointment of a Minister of Health, who should not be in the pocket of the Medical profession, he would, in my opinion, be doing yeoman's work for the cause of food-reform itself. For investigation on these points must bring public opinion very near the point to which practical experience led us long ago.

My readers will be interested to hear

A School of Food-Reform has been started at 182, Brompton Road, Cookery. not far from the offices of The Order of the Golden Age.

This is a very much needed institution, as one of the chief difficulties always charged against food reform has been the one connected with cooking. "How am I to learn anything about it?" "But can one really have comfortable meals? Is it not all dreadfully monotonous?" I wonder how often I have heard this and the like. It will, however, put a new weapon into the hand of every food reformer in London if he can reply, Go to 182, Brompton Road. There is a certificated teacher, and private lessons, classes, and demonstrations can all be had.

In an adjoining showroom examples of materials for humane millinery, fur substitutes and so forth are shown. These things should appeal to all cultured and humane women, and I think it will be found that this new centre of humanitarian effort deserves support not only from food reformers (though from them pre-eminently), but also from all who wish to understand the economical, humane, and healthy possibilities of cooking and dressing. Many people who do not care about an animal's life one way or another, are taking up these reforms for their own merits. This is to be encouraged, and should not be sneered at as selfish or interested, for it is remarkable that as the un-necessariness of the whole brutal business of butchery becomes apparent to the mind, the soil is prepared for plants of a better growth, and the humanitarian instincts strike wide roots in every relation of life. It is a big step upward in health and happiness, and naturally, the outlook from these higher plateaux is a different one.

Full information about this School of Cookery can be had from the Principal (Miss L. Smith), who is a member of The Order of the Golden Age.

I have been shown by a medical friend a very ingenious little device submitted to him for encouraging nose-breathing, especially at night. It is in the nature of a little catch, which being affixed to the nostrils, dilates them so that the indraught of air (if I may use the expression) is very much increased. These appliances are quite easily used at night and cost little, and I am told that athletes and especially runners have found that they materially increase the breathing capacity. If anyone cares to write to me about them, I have the address where they can be had. I mention this because I so often receive letters about the inconveniences and dangers of mouth breathing—a point on which all scientific men are agreed.

C. Q. writes to ask if it is possible to treat obesity by vegetarian methods, as he understands the cure is almost invariably one which includes much meat. I cannot do better than quote from an article called "The Vegetarian Treatment of Obesity" by Professor Albu of Berlin. He says:

"This treatment consists in limiting the diet exclusively to foods of vegetable origin, for the most part of a coarse kind and in part raw.

The investigations and analyses of Voit, Rumpf, Schum, Caspary, and others demonstrate irrefragably that this regimen in sufficient quantity, is quite capable of maintaining the human organism for prolonged periods in a state of health and physiological equilibrium.

The special point to be noted in respect of true vegetarians is that they never present any local or general deposit of fat.

Speaking generally, none will contest the fact that the average healthy man eats too much. It follows that a reduction in the amount of food, when brought about gradually, must be of advantage. The vegetarian treatment, carried out for therapeutic purposes, has so far not been adequately studied, though it has received attention at the hands of Hoffman, of Leipzig, and Kolisch.

The most noteworthy feature of this regimen is that it admirably answers the purpose of filling the stomach and so removing the feeling of hunger without introducing any excess of nourishment; in other words, *multa sed non multum*."

I have not space to give the regimen indicated by Professor Albu, but I have examples of the meals he suggests. Saccharine is used instead of sugar. Among his results he mentions the following:—

“Woman, aged 44, whose girth was 67 in., weight 240 lb. on November 24, reduced to 210 lb. by the following August.

Woman, aged 24, waist 66 in., weight in October 176 lb., reduced to 145 lb. by the following April.

An opera singer, aged 45, waist 63 in., weight in September 224 lb., reduced to 160 lb. by the following September.

Man, aged 32, girth 75 in., weight in November 306 lb., reduced by March to 265 lb.”

Good biscuits are so useful an aid to any anti-obesity diet that I have no hesitation in recommending the P. R. Flakit Biscuits in this connection. They are supplied by Mrs. Wallace's P. R. Foods Co., 465, Battersea Park Road, and like all the foods which come from that source, they are thoroughly dependable and excellent.

How to Keep Young. Grandia asks this question once more, and really I suppose there is none so perennially interesting. In reply I should say—Live on the diet indicated in this magazine, and in addition follow the very excellent rules which I quote from the *Naturopath* :—

Keep in the sunlight; nothing beautiful or sweet grows or ripens in the darkness.

Avoid fear in all its varied forms of expression. It is the greatest enemy of the human race.

Avoid excesses of all kinds; they are injurious. The long life must be a temperate, regular life.

Don't live to eat, but eat to live. Many of our ills are due to over-eating, to eating the wrong things, and to irregular eating.

Do not allow yourself to think on your birthday that you are a year older, and so much nearer the end.

Never look on the dark side. Take sunny views of everything. A sunny thought drives away the shadows.

Lily Hodgkinson.

Slander.

Could those who are in the habit of speaking ill of their neighbours realize the terrible results of their thoughtless speech, they would surely stop their evil speaking.

How few of the supposed followers of Jesus, who said, “neither do I condemn thee!” are free from the degrading habit of slander. How many who expect to “sit at the right hand of God,” “bear false witness against their neighbour?”

It is a terrible wrong to spread an evil report, even when it is known to be true, for the one spreading it becomes a participant in the evil.

It would be a glorious uplift to the world if good deeds and encouraging things were reported of our neighbours as constantly as we now slander and spread evil reports of them. Every slanderous word evolves an evil force commensurate with the degree of malice that prompted its utterance, and it never fails to come back to the slanderer with redoubled force and scatters from thence to others, where it finds propitious soil. Once launched from its creator's mouth it does its deadly work; growing with each repetition, gaining new accessions of evil as it goes from mouth to mouth.

The slanderer is really the guilty one, for it is

he who has created the evil in his mind and sent it forth to reproduce indefinitely.

The ignorant soul destroys the good with his slanderous tongue; the enlightened soul transforms the evil with his love. Love fulfils the law of Being and constitutes the condition of the true Heaven of Being, that the slanderer cannot enter as long as he slanders.

Think first; and speak after thinking.

Lucy A. Mallory.

* * *

THE DRUG DELUSION.

When it is generally known that the cause of the disease is in wrong hygienic conditions, wrong-eating, wrong-breathing, wrong-thinking, wrong-environments and the like, then will mankind make some progress in attaining higher physical ideals.

This nation will never be strong and healthy as long as people believe that health may be found in a prescription, or bought in a bottle, or squirted under the skin by a syringe.

The man or woman who lives according to Nature's Laws can defy all disease and germs, and hold old age at bay for many, many years. The keynote of health is back to Nature.—Elmer E. Carey.

The Therapeutic Value of Fruit Juices.

In the cider districts of Devon and Normandy stone is practically unknown, owing to the fact that the acid in the fruit breaks the calcareous formation. It also acts as a germicide fatal to the typhoid germ, when taken in a raw state.

Grapes are invaluable, the iron enabling one to absorb a greater amount of oxygen from the air. Grapes and honey cake are beneficial in cases of fever and during teething, as a result of the natural salts and potash contained in them; the invert sugar is absorbed and gives warmth, and is invaluable in stages of convalescence.

The invert honey sugar destroys typhoid and other colonic bacilli. Banana is said to contain a half-ounce of albumen to every pound of fruit. Dr. Livingstone, the great explorer, lived for several weeks on banana flour and milk only.

Lemon juice contains potash, citric acid, and salicylic acid, and acts beneficially in cases of rheumatism and allied troubles. If cut up and placed in a little water and transferred to an oven for a few hours, the salicylic acid is increased. It is a good remedy for gall-stones, and cures bile when no sugar is used. Hot lemon produces perspiration. Strong lemon water makes a good mint sauce.

Uncooked pine apple is of great medicinal value and assists digestion. In diphtheria it dissolves the membrane and is invaluable as a gargle; if applied to corns it renders them soft and easy to extract: it is also healing if rubbed over cuts.

Nut butter, honey and banana, when combined, result in a scientifically balanced meal.

Dudley D'Auvergne Wright, F.R.C.S.

Our Decaying Teeth.

By THOMAS G. READ, D.M.D., Harvard; L.D.S., Eng.

When a tooth is dissolved in acid the most resistive part is the extreme outer coating of the enamel covering the crown. Nature

intended this resistive thin coating to defend the inner enamel and the dentine from decay that teeth might remain sound for a lifetime, which they cannot if the outer coating is frequently subjected to the action of freshly forming or nascent acid.

This coating of resistive enamel can withstand the action of any acid likely to be willingly introduced into the mouth, such as vinegar, acid drinks, and

the stale natural acid of bread; but sooner or later the best enamel must decay if acid is frequently generated in the mouth. It is because we expose our teeth to what Nature never intended they should have to withstand, that they are now so liable to decay.

To cleanse the mouth after meals, when bread composed of roller flour has been eaten, will not prevent the damage that is slowly and surely done to the resistive enamel by the nascent acid generated during mastication. To give our teeth a fair chance of remaining sound for the period they are intended to continue unimpaired, we must avoid eating food that generates acid during chewing.

Everyone responsible for the care of children should take steps to be certain the bread they are supplied with does not generate acid during mastication; then we shall soon have a great decrease in the amount of dental suffering of our children. A public analyst will analyze bread for half-a-guinea.

All breads are slightly acid and become more so when stale. The stale natural acid of bread does no harm to the resistive enamel; it is the freshly forming or nascent acid that does harm. This acid once formed loses its stronger decomposative action.

If bread composed of stone-milled flour be tested for acidity before and after mastication, it will be found that no increase takes place in the acidity during chewing; therefore this bread does not injure the resistive enamel during eating.

Having tested bread composed of roller flour to obtain the natural amount of acidity, then chew a piece of this bread into a suitable vessel and on testing it it will be found that an increase of about forty per cent. in the acidity has taken place during mastication, and that the acid that has been generated while this bread was in the mouth is lactic acid.

Since nascent lactic acid destroys the resistive enamel coating the crowns of teeth, it follows our



teeth must decay if we eat bread composed of roller flour.

It is true the actual amount of lactic acid generated while bread composed of roller flour is masticated is not great; but this acid in its nascent state is so destructive to the resistive enamel that a little frequently generated in the mouth must sooner or later start decay. Where the frequent attacks of the nascent acid have commenced to have effect, a minute spot of decay is formed in the resistive enamel, each fresh supply of acid generated is likely to decay the tooth a little deeper, until slowly and surely a sufficient cavity is formed for food to find lodgment; then the attacks are more prolonged and the decay proceeds more rapidly.

Some imagine soft and sloppy foods cause decay. Foods decay the teeth by the formation of acid in the mouth. Thus it is neither correct to say that a food, because of its density or want of density, causes decay. Before one can give an opinion of a food it is necessary to know the acid forming power of the food.

The French peasants consume much soft and sloppy pot-au-feu, and have excellent teeth, but they also consume bread made from stone-milled flour.

Many would have us believe we have never had better bread than that of the present day. Why are so many special breads advertised now if all is right with the roller flour loaf? When the only system of milling was with stones, and our daily bread did not generate acid during mastication, there was no demand for special breads; now our bakers find it necessary to make numerous kinds of special breads.

There is no better daily bread for general consumption than a properly-made and well-baked stone-milled flour loaf. In that all the best parts of wheat are retained, and it possesses all the good qualities that our daily bread should have. Stone-milled flour contains fine particles of the bran and the wheat germ.

The wheat germ is by far the most nutritious part of wheat: in it the amount of proteids is high, the fat of the grain is found there, and it contains a large proportion of earthy salts, which are more readily taken up by the human system than those contained in the bran.

The bread being rich in grape sugar is easily digested, the diastase of the wheat germs being present digestion is assisted, and acid is not generated during mastication; therefore this bread tends to ensure sound teeth.

Nearly ten years ago, at the annual general meeting of the British Dental Association, reports were produced from analytical chemists proving that during mastication roller flour bread generates acid and stone-milled flour bread does not.

It appears that if nine years ago public steps had been taken to enlighten the public, it is more than probable many of the 60,000 children between the ages of seven and a half and eight and a half attending London Elementary Schools who, it was recently stated, had need of dental treatment, might have had sound sets of teeth.

It is high time for public action to be taken if it is wished that the decay of our teeth shall decrease.

Our Food for To-day.

By LADY HENRY SOMERSET.

A change is coming over the spirit of the modern dream. A Nemesis for the banquets of the past has come to the feasters of the present day. Gout, rheumatism, and the other ills to which over-fed flesh is heir, are constantly manifested, and Dives is casting about how he can enjoy life and still indulge in the pleasures of the table. The wise shake their heads, and say the thing is impossible, and that if he is to enjoy good health he must be contented to feed on the crumbs which hitherto he has



considered good enough for Lazarus.

Up to the present time medical men have deemed it sufficient to send wealthy gourmets each year to pay the penalty of their excesses at Carlsbad, that paradise of the over-fed. There the visitor walks up and down hill, and has to earn his daily bread by diligent exercise. He is allowed to eat but a third less than at home, and daily drinks water containing sulphate and bicarbonate of soda. A strong-minded man who had come to the conclusion that a visit to Carlsbad was only the chocolate by which the medicine of the rich was sugared, determined to carry out the cure at home. He drank a pint of warm water with 50 grains of Carlsbad salts every morning, and walked ten miles or spent three hours cutting timber. The result was that he lost weight at exactly the same rate as at Carlsbad.

Doctors have taken an unexpected turn, and are now beginning to tell most unpalatable home truths, and instead of encouraging people to eat as much as they possibly can, they are daring to say that many of the diseases which they are called to cure are directly the result of over-eating.

A transformation is undoubtedly taking place in the accepted ideas as to the value of various foods. A pound of bread, it is now maintained, has more nourishing power than a pound of meat, also a pound of dried peas than either. It certainly is a revelation to many to find that the nourishing food which they were constantly ordered by the obliging doctor is not only an unnecessary prescription but a positive harm, and they are persistently devouring double the coal that is necessary to keep the human locomotive going.

The return to simple foods and simple living means the return to health, but it means more than that. Health of body and mind is humanity's best possession, and the acquisition of both is worth all the self-denial that can be practised. Seneca once said that "the wish to be cured is of itself an advance in health," and there is an eternal truth in the axiom that good health depends considerably on the mind, its emotions, its will, and its intelligence, and that, after all, the ills that

result from over-eating are only among the many which come from all forms of self-indulgence.

It may, however, be asked why any change is necessary, why we cannot do as did our forefathers? The roast beef of old England has been associated with her strength and her prowess and home-brewed beer was the staple drink. Not long ago an old man who was in my employment told me when he first went out to service as a footman in a great household, tea was unknown at the morning meal, and that the men servants were provided with beer for breakfast. Fifty years ago, no doubt, the practice was common, and beer was drunk with every meal, but it was very different from the beer brewed for ordinary consumption in the present day, for although it contained alcohol to a large extent, its ingredients were pure, and it was free from other poisons.

But the reason why such fare is impossible in our time is not far to seek. The life of our forefathers was far less complex. Locomotion was slow, life was lived in comparative calm. A long journey was a big event, undertaken only after much consideration, and generally only by the rich, the men who carried on business in the city lived over their warehouses and offices. The rush of life to and from suburban districts was unknown. The electric railway, the tramcar, the telegraph and the telephone were not in existence.

The business conducted in a week would not have amounted to much more than is accomplished in a day by a modern business man, and what is true of business is also true of pleasure. The railway and the motor have added interest to life, but they have also added fatigue. It is therefore not to be wondered at that the modern digestion is not capable of performing the functions which were imposed upon it in calmer times, and that with the change in our modern life must necessarily come a change in our modern diet.

There is, moreover, surely no necessity for our pleasures to centre round the board as they did of old. So many other delights are added to life in the way of change and interest and intellectual enjoyment that food may well be placed in the future side by side with such necessary accessories of existence as our bath and our toilet.

When this is accomplished much will be gained. Intellect will have a freer play when our intercourse is not necessarily associated with eating. When material necessities are not always immediately to the front, then conversation and charm and learning will take their real place, and many who are now unable to entertain their neighbours by giving them a Barmecide feast will yet be able to welcome them when the obligation of spending money on food is no longer a necessary part of our social intercourse, or, at any rate, when, if refreshment is to be provided, it can be of such a nature as to involve but little expense.

North Mail.

Never think it beneath your attention to relieve want or distress, to cheer and comfort the sorrowing. Do not leave it for others. Once in a life-time we may do a heroic act, but the opportunities of doing small things, that make life beautiful, come every day.

Women's Responsibility.

(From an Address given to the Humanitarian League).

We live in an age in which the Women's Movement is particularly to the front. The struggle for the political franchise seems to absorb every other interest, every other feeling of responsibility and work for the body social. Now my sympathies are entirely with those who work for the suffrage. Nevertheless I feel very strongly—and I am not afraid of saying it—I feel very strongly that it rests with women themselves to make it clear to all humanity that they are worthy of the vote. It rests with women themselves to make themselves intelligent, to



make themselves needed, to make themselves humeran beings, so that men cannot do without them in the life political.

What a field has been opened to women in this humanitarian work! We mean the whole ethical advancement of humanity, we mean the extension of that which is the soul—all that we count the greatest, the best and the noblest for which we live. Therefore when I say that women can play an important part in the humanitarian life I mean that women can play an important part in everything which has to do with the betterment of the world; everything which has to do with the extension of compassion, the extension of pure feeling.

Women should think. Women should endeavour to understand the lives of the fallen, the lives of the miserable, and the lives of the criminals. Women should make it their duty, their pleasure, their desire, to enter into the miseries and the fearful fate which society at present prepares for the so-called criminal classes. And women can do so. Women should try to put themselves in the position of those who spend their days in horrible lonely cells.

Women should try to understand the motives that lead people to steal a loaf of bread, or forge a cheque, or do something more or less evil; they should try to understand the temptations, the disgrace, the want of knowledge, the want of all things that make one good, proper and respectable. Then something would be born within them which would make them sympathise with and try to raise the less fortunate.

The reform of legislation—the reform of the criminal laws so as to make them a stepping-stone to better things—that should be one of the chief civic duties of women. All the fields of humane activity are particularly suitable to the activities of women.

Take the case of Humane Dress, a subject not very popular with the majority of women. It is a subject upon which I can scarcely make myself speak. It is a subject which makes me feel that I am ashamed of being a woman. To think that

when we go out into the world and try to stop some fearful brutality, some shameless cruelty to an animal, whether it be in cattle transport or the slaughter-house, or in cruel sport or vivisection, to think that we should always have the answer "Look what women wear!"

Think of the abominable cruelty in the fur trade! Is it not scandalous that women should think so much of their furs, their skin-coats and the adornment of their bodies? All these things should be a living reproach to humanitarian workers. Surely it is possible for us to pity these beings. Surely it is possible for us to cultivate the gift of imagination so as to place ourselves in the trap of the bear, or the trap of whatever animal is killed by the tortures of the crude and cruel systems used, so as to make it impossible to wear these things. Women should be made to look upon them as a degradation instead of an ornament. It is no excuse to say "we did not know"; it is a woman's business to know. It is a woman's duty to teach her daughters as they grow up that these things should be despised.

That is one field of work for women.

The other field is for women to enter into an important part of this Society's activity. Woman presides at the table. Woman is the real head of the family. Woman has to do with all the things that appear on the table. Yet speak to the majority of women of the cruelties of the slaughter-house, and of the things which go on there day by day, week by week; speak to them of the miseries of the animals, of their fearful tortures—which only those who have seen can fully realize—tell them of these things and they will answer, "We did not know, we do not wish to know." Again I say it is our duty to know. If we cannot go into the slaughter-house, we can at least abstain from eating its products. If you abstain you will be all the better in health, all the better in mind.

You say, "I wish to live in ignorance of all these things." Yet it is our business to know. It is our business to pry into all these things. It is our business not to benefit by cruelty, by brutality which we can stop if we have the knowledge.

L. Lind-af-Hageby.

* * * * *

No man who lives by the light of yesterday, or who talks the language of to-morrow, will influence his generation so greatly as he who talks to the understanding of the present day.

DR. KELMAN.

What world-wide benefactors these imprudent men are! How prudently most men creep into nameless graves; while now and then one or two forget themselves into immortality.

WENDALL PHILLIPS.

Straightforward, honest work, a determined endeavour to do one's best, an earnest desire to scatter flowers instead of thorns, to make other people a little better off, a little happier because of our existence—these are the only recipes for real happiness.

ORISON MARDEN.

General Booth as a Food-Reformer.

By MAJOR RUTH TRACEY.

Very much has been said and written, especially of late, concerning the General of the Salvation Army. He is spoken of as the greatest organizer of the day, and many have enlarged upon his influence as a social reformer. But only here and there has a passing reference been made to his example and influence in the matter of diet. This is probably because the outstanding feature of his life work has been the uplifting of the masses by the preaching of those great religious truths which are everything to him, while the various practical conditions imposed by his teaching are taken as a matter of course. And yet how important these conditions are.

Now progress in civilization has always been a gradual affair. Life's lessons are presented to us line upon line and precept upon precept. It is not to be expected that the converted butcher, for instance, should at once see the whole beauty of the higher life into which his conversion at the Army penitent form introduces him. The first step is all that he can see. He must at once renounce strong drink, bad language, lying, dishonesty, and cruelty to his family, any or all of which habits may have enslaved him. It may not be until years later—after he has become an officer in the ranks—that the inner meaning of the General's wise words—so often uttered in his hearing—dawns upon his mind. Hitherto he has heard, but not heeded, the exhortations to a simple and fleshless diet and the warnings against gluttony which are included by the General in almost every talk to his own people. But the illuminating moment comes, as the General knew it would, and the one-time butcher, suffering with dyspepsia, sleeplessness, and other nervous troubles, consents to try the diet cure. Three months in a Salvationist Sanitarium on a fruit and nut diet make a new man of him, and he emerges from his retirement to preach the gospel of Physical Regeneration all the more convincingly because he once ridiculed "the weak brother who lived on herbs."

The Secret of his Longevity. Food Reform has never occupied the first place with General Booth. Nevertheless, it has an important position among the means to the one great end for which he labours, and he makes no secret of the fact that the continuation up to so great an age of his own wonderful vitality is due to his almost lifelong habits of abstinence from intoxicants, and his consistent simplicity and moderation in all eating and drinking.

His breakfast and afternoon tea are very light meals, usually consisting of tea (which is half milk), and buttered toast. For midday dinner he may take some stewed onions and fried potatoes, or a soup made from any fresh vegetables in season, but he avoids haricot beans, lentils, and similar dried pulse. Some rice or other milk pudding will follow. Preferring raw rather than cooked fruit, the General enjoys nothing better than a good, firm apple.

Porridge made from oatmeal, or whole wheat, or some shredded wheat biscuit and milk will form his evening meal, which is not served too near to bedtime. Mild Dutch cheese also finds a place on his table.

No matter what dainties are spread before him, nor how attractive may be the bill of fare, the Army's leader does not deviate from his rigid simplicity. Truly, with St. Paul, he can say, "I keep under my body."

And because he cannot be accused of being in any sense a faddist, because his choice of diet is so indisputably the result of careful testing, and because its effects are so eminently satisfactory, the General wields an increasingly powerful influence for food reform on all who see and hear him.

His eldest son and daughter-in-law, **Food Reform** Mr. and Mrs. Bramwell Booth, are in the Army, among his closest followers in this as in all other matters, and their family of seven have been brought up in the same simplicity of habit and taste. None of them are bound in this manner by any written or verbal pledge; but the superiority of the fleshless diet, and its priceless value as an aid to moral as well as physical regeneration, is fully recognized by them all, and vegetarianism is spreading among the officers at a most gratifying rate.

The writer on becoming an officer nineteen years ago, could discover only one other vegetarian in the ranks, apart from the General's family. To-day there is a vegetarian table always in the Training Home, at which as many as half, or even two-thirds, of the 200 men cadets prefer to dine, the proportion of women being nearly as great. Then in both the Women's Inebriate Homes and that for young girls known as "The Nest," the diet is strictly adhered to, while several of the other Industrial Homes under Mrs. Bramwell Booth have voluntarily adopted it.

In addition to this, some of the most highly-placed officers are almost or entirely vegetarians, and the Army's attitude toward the diet may be said quite to have changed since the General, some ten years ago, finally and consistently adopted it himself.

NIL DESPERANDUM.

Modern industrial concerns hesitate, as a rule, to employ men who are more than sixty, and though such a course seems inhuman, it is not without its good reason. Most men, after passing the half-century mark, fall into the habit of growing old. We say "habit" because there is no reason whatever why anyone should grow old at sixty or seventy, or even eighty.

History is full of evidences. There are thousands in every age that were complete failures until they entered the sixties, but who conquered and won before taking their departure; and many of them wrought so nobly, even after the three-score-and-ten, as to be counted among the world's immortals. The fact that you are sixty or seventy and a complete failure, does not prove that all is lost. You may still win greater success than you ever dreamed.

C. D. Larson.

New Vegetarian Recipes.

Almond Milk Soup. A nice Summer Soup.

One pint of white stock, 1 pint milk, 1 good breakfast cup of ground almonds, 1 oz. butter, 6 ozs. minced onions, 1 oz. flour.

Fry the onion in the butter in a stewpan till a pale yellow colour, stir in the flour, and when well blended, moisten with some of the stock, adding the almonds, broth and milk by degrees till all are exhausted, bring to the boil, skim, and simmer gently for half an hour, pass through a hair sieve. Serve with nicely cooked green peas.

Croutons à la Valencia.

Two ozs. almonds, 1 hard boiled egg, 1 oz. fresh butter, 1 teaspoonful olive oil, salt and pepper, 8 small rounds of fried bread.

Blanch the almonds and fry them slowly in the oil till a golden brown, lift out about 2 dozen of them, place on kitchen paper and sprinkle with salt. Allow these to get cold. Drain the rest of the nuts, and pound them in a mortar till quite fine, add the egg and butter, and season well. Pound all together till quite smooth, then pile up on the rounds of bread, and arrange 3 of the salted almonds on each.

Raised Pie.

Quarter lb. cooked macaroni, 1 lb. cooked butter-beans, 1/2 lb. fried mushrooms, 2 onions, chopped and fried, 1 hard boiled egg, 1 cup of tapioca (soaked overnight). Short pastry.

Special Raised Pie Crust (for above).

Line a raised pie mould with pastry, made of half pound flour, 3 ozs. butter, and 1/2 gill water. Fill up with alternate layers of ingredients, with pepper and salt to taste, cover egg over nicely, decorate the top as desired, and bake for about 3/4 of an hour.

Stuffed Vegetable Marrow.

Peel a medium sized marrow, and remove the seeds keeping the marrow whole. Prepare the following stuffing:

2 or 3 chopped and fried onions, 6 ozs. pine kernels, (these should be ground and also fried with the onions), 6 ozs. bread crumbs, pepper and salt, 1 chopped hard boiled egg, and 1 raw egg to bind. Fill the marrow with this mixture, and steam for 1/2 an hour to partly cook the marrow. Now place in a baking tin, cover with bread crumbs, place some small pieces of butter on top, and bake for another 1/2 hour, until the marrow is quite soft, and a nice rich brown. Serve with brown gravy.

Lentil and Potato Sausages.

Boil 5 ozs. lentils in very little water, so that when cooked, all water is absorbed, then add 1 chopped and fried onion, a tiny pinch of herbs, pepper and salt, 4 boiled and mashed potatoes, and the yolk of 1 egg. Allow to cool a little, then flour the hands, and form into sausage shape. Brush over with white of egg and fry in boiling fat. Decorate with parsley and serve with a border of green peas.

Louie Smith (*Salon of Health Cookery*)

Announcements.

The only Official Address of The Order of the Golden Age, and of this Journal is 153, and 155, Brompton Road, London, S.W. Telegrams: Redemptive, London. Telephone: 1341 Kensington.

All general correspondence should be addressed to 'The Secretary' (not to individuals).

Lectures—During the holiday season our Lectures will be discontinued. The next will be given on October 4th, and will be announced in the next issue of the 'Herald.'

The Hon. Secretary would be glad if all who send Postal Orders or Cheques to the Offices of the Order, would make the same payable to The Order of the Golden Age and cross them "Harrod's, Ltd. a/c Payee only."

The new revised and enlarged edition of "The Testimony of Science in favour of a Natural and Humane Diet," is now ready. (Price twopence. Post free, 2½d. or 2/- per dozen).

The President and Council of the Order of the Golden Age invite the sympathetic and active co-operation of all philanthropic and humane persons in connection with their endeavour to humanize Christendom, and to lessen the sum of Pain, Disease and Suffering in the world. The fullest inquiries concerning their plans, methods and projects will be gladly answered.

Members' Badges can be supplied upon application to the Secretary—but only to Members of the Order.

Bound volumes for 1908-9 (the copies for the two years bound together) containing well executed photographs of our International Offices are now ready, Price 4/- post free. Volumes for the years 1906-7 (bound together and containing a photograph of the Editor) are still to be had, Price 4/- post free. The volumes for 1900, 1901, 1902, and 1904-5 are all sold. A few volumes for 1898, 1899 and 1903 can still be obtained. Price 3/- post free.

Publications of the O.G.A. can be obtained locally in India from Mr. Keshavilal Oza, Golden Age Villa, Veraval, Kathiawar.

This Journal is regularly supplied (gratuitously) to Public Institutions in this and other lands, such as Free Libraries, Institutes, University Colleges, Hotels, etc.

The following of our publications are now out of print and cannot be supplied:—"The Voice of Nature," "The Way to Health and Happiness," "The Hour of Woman's Opportunity," "Advantages of Vegetarianism." By Bramwell Booth.

"A Tale of Shame and Cruelty" has been reprinted with considerable additions, under the title of "The Cruelties of the Meat Trade." Price One Penny.

Publications Received.

"Strength and Diet." A practical treatise with special regard to the life of Nations. By Hon. Rollo Russell. (Longmans & Co. Price 12/6).

"The Cry of the Animals and Birds to their Human Friends." By Mrs. Eustace Miles. (Drane & Co., 82a, Farringdon Street. Illustrated. Price 5/6).

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To affirm that the practice of eating the flesh of animals is :

1st.—A violation of one of the most important physical Laws of Health which govern Man's being, and, consequently, the cause of a large proportion of the Pain, Disease, Suffering and Depravity with which our race is cursed.

2nd.—A transgression against the Moral Law of love ; because it involves the daily mas-

sacre of at least a million animals, and the infliction of an appalling amount of cruelty, which are *totally unnecessary*.

To teach that obedience to God's Laws of Health on all planes is a practical remedy for the disease and misery which afflict mankind.

To advocate the Fruitarian System of living, and to teach its advantages.

To proclaim and hasten the coming of a Golden Age, when Health, Humaneness, Peace, and Spirituality shall prevail upon Earth.

To promote Universal Kindness, Benevolence and Philanthropy, and to protest against inhumanity and injustice.

The Members of The Order are pledged to seek the attainment of these objects by daily example and personal influence. All are abstainers from the use of flesh and fowl as food.

All Services rendered by Members, whether literary, Editorial, administrative, or on the platform, are rendered gratuitously.

The work of The Order is maintained by voluntary contributions from its Members and sympathetic Friends.

The Minimum Annual subscription is Two Shillings and Sixpence, which entitles each Member to receive regularly a copy of the Official Journal, and also of all Pamphlets and Leaflets which are published officially.

All financial profit derived from the sale of the Official Publications is devoted to the furtherance of the Missionary work of The Order.

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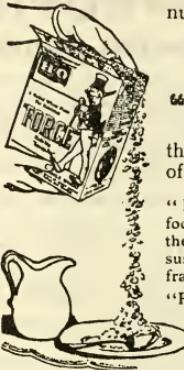
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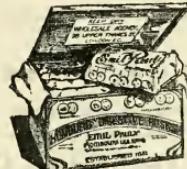
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